PROPHET OF DEVOTION

LIFE AND TEACHINGS OF SRI GURU ANGAD DEV

Jaswant Singh Neki

PROPHET OF DEVOTION

LIFE AND TEACHINGS OF SRI GURU ANGAD DEV

PROPHET OF DEVOTION

LIFE AND TEACHINGS OF
SRI GURU ANGAD DEV

Jaswant Singh Neki

© All rights reserved

ISBN : 81-87526-07-6

First Edition : 2004

Price : Rs. 450-00

Layout & Designing : Arvinder Singh

Published by
Satvic Media Pvt. Ltd.
S.C.O. 98, City Centre,
Amritsar-143 001

Distributors :
Singh Brothers
•Bazar Mai Sewan, Amritsar-143 006
•223-24, City Centre, Amritsar-143 001
E-mail : singhbro@vsnl.com
Website : www.singbrothers.com

Printers :
Printwell
146, Industrial Focal Point,
Amritsar-143 001

Pronunciation Key

In order to facilitate the correct pronunciation of the original Gurmukhi (Punjabi) script the following key has been used while transcribing it into Roman script.

Gurmukhi Letter	*Nagri Letter*	*Vowel Symbol*	*Roman Script equivalents*	*Gurmukhi Letter*	*Nagri Letter*	*Vowel Symbol*	*Roman Script equivalents*
ਅ	अ		a (as in *but*)	ਗ	ग		g (as in *leg*)
ਆ	आ	ਾ	ā (as in *car*)	ਘ	घ		gh (as in *ghee*)
ਇ	इ	ਿ	i (as in *sit*)	ਚ	च		ch (as in *church*)
ਈ	ई	ੀ	ī (as in *week*)	ਛ	छ		chh (as in chhatrapur)
ਉ	उ	ੁ	u (as in *put*)	ਜ	ज		j (as in *Japan*)
ਊ	ऊ	ੂ	ū (as in *fool*)	ਝ	झ		jh (as in *Jhansi*)
ਏ	ए	ੇ	e (as in *male*)	ਟ	ट		ṭ (as in *cut*)
ਐ	ऐ	ੈ	ai (as in *cat*)	ਠ	ठ		ṭh (as in *thug*)
ਓ	ओ	ੋ	o (as in *soap*)	ਡ	ड		ḍ (as in *doctor*)
ਔ	औ	ੌ	au (as in *cost*)	ਢ	ढ		ḍh (as in *dhol*)
ਸ	स		s (as in *sun*)	ਣ	ण		ṇ (as in)
ਹ	ह		h (as in *he*)	ਤ	त		t (as in *Telugu*)
ਕ	क		k (as in *king*)	ਥ	थ		th (as in *thumb*)
ਖ	ख		kh (as in *khaddar*)	ਦ	द		d (as in *thee*)

Gurmukhi Letter	*Nagri Letter*	*Vowel Symbol*	*Roman Script equivalents*	*Gurmukhi Letter*	*Nagri Letter*	*Vowel Symbol*	*Roman Script equivalents*
ਧ	ध		dh (as in *dhobi*)	ੜ	ड़		ṛ (as in *Roorkee*)
ਨ	न		n (as in *nun*)				
ਪ	प		p (as in *pin*)	***Nasal Sound***			
ਫ	फ		ph (as in *phase*)	◌ं			ṅ (as in *single*)
ਬ	ब		b (as in *bed*)	◌ः			ṅ (as in *plant*)
ਭ	भ		bh (as in *bhang*)				
ਮ	म		m (as in *man*)				
ਯ	य		y (as in *year*)				
ਰ	र		r (as in *ring*)				
ਲ	ल		l (as in *love*)				
ਵ	व		v (as in *valley*)				

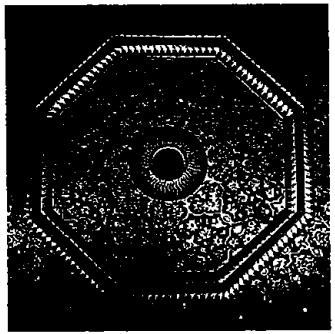
Note : The short vowels /o̲/ and /fo/ were used at the end of certain words in medieval Punjabi to represent *certain cases.* Usually a modern Punjabi speaker, in general, is unable to pronounce these short vowels at the last position. We have used these short vowels in brackets as (u) and (i) towards the end, which of course, helps to transcribe the exact spellings of *Gurbāṇī.*

Abbreviations

p = page
SGGS = Sri Guru Granth Sahib.
M= Mohalla (Serial number of the Guru)

CONTENTS

Introduction	**9**
The Life of Guru Angad Dev	**11**
Hymns of Guru Angad Dev	**37**
Musings of Guru Angad	**115**
His Poetics	**123**
The Coronation Ode	**135**
His Spiritual Profile	**142**
Some Notable Sikhs of Guru Angad	**151**
Historical Gurdwaras Associated with Guru Angad Dev	**158**
Genealogical Table of Sri Guru Angad Dev	**165**
Glossary	**167**
Bibliography	**171**
Index	**173**



Introduction

Guru Nanak founded the Sikh faith and comprehensively enunciated its basic tenets. One of his most outstanding contributions was to have appointed a successor so that a lineage could continue and complete the task that he had initiated. This included not only spiritual upliftment of the people, but also egalitarian social change and emergence of the people out of political and slavery of subjugation to the priestly class.

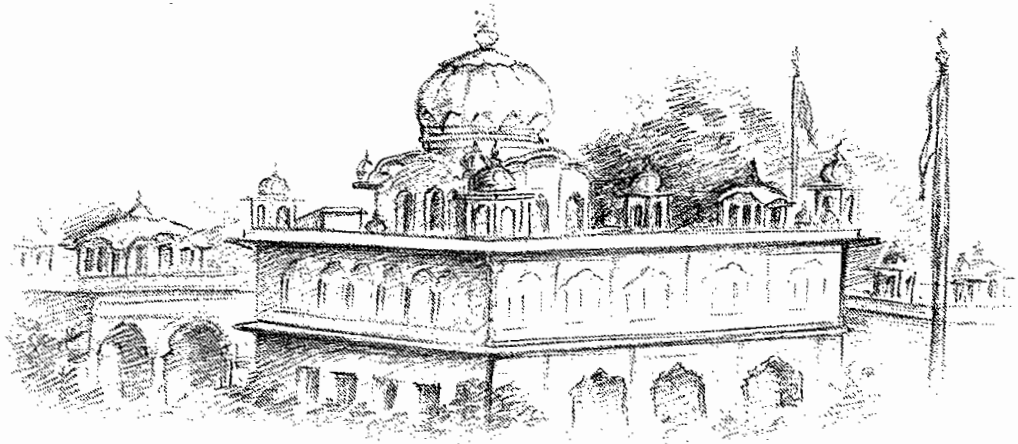
Guru Angad Dev, his first successor, did yeoman's work for the evolution of the nascent community. Over a hundred *sangats* (local congregations of disciples) came to be set up during his pontificate. *Langar*, the free community kitchen, was organized on an impressive scale. A new script, later to be called *Gurmukhī*, was updated and popularized, which could help to rescue the people from the clutches of Sanskrit, the linguistic citadel of the Brahmin priestly class. It was also employed to improve the level of public literacy. Seeds of martial spirit were sown by organizing competitions in wrestling and other physical skills among the youth. All these activities were going to determine the future direction of the evolution of the Sikh community and the Sikh faith.

Guru Angad Dev is ever remembered for all these, besides, of course, his spiritual precepts and inspiring sublime *shlokas*.

This short volume, on his life and teachings, has been brought out primarily for the benefit of English speaking readers. This humble work intends also to pay a devotee's tribute to Guru Angad Dev on his fifth birth centenary that happens to fall today.

52, Hemkunt Colony,
New Delhi.
April 18, 2004

JASWANT SINGH NEKI



The Life of Guru Angad Dev

Guru Nanak (1469-1539) founded the Sikh faith after a critical mystical experience he had when he was barely thirty. It was his daily practice to visit the nearby river for his morning ablutions. One day, he went there but did not return for full three days. The hagiographic accounts of his life, the *Janamsākhīs*, have chronicled, in the following terms, that esoteric experience wherein the Guru had direct communion with God.

> As per the Supreme Lord's direction, Nanak, the devotee, was escorted to His Exalted Presence. A cup full of divine ambrosia *(amrit)* was offered to him, which he gratefully accepted and quaffed. A command was then given to him : "This is the *draught of adoration*. Drink it. ... I hereby do bless and exalt you. This cup of *amrit* that I gave you signifies the pledge of my regard. Whoever follows you shall receive my favour. Go and rejoice in My Name and instruct others

to do so. ... I have bestowed upon you the gift of My Name. Let this be you calling.... He who receives your grace, Nanak, shall abide in Mine. If My name is *the Supreme Lord,* yours shall be *the Divine Guru.*"

From the Heavenly Court a robe of honour was then bestowed upon him and he was ferried back to the mundane world.

Nanak, having become *Guru* Nanak after that, left home at the age of twenty-eight and set out on a series of odysseys (Punjabi: *udāsī*) or preaching journeys alongwith Bhai Mardana, the celebrated minstrel, as his constant companion. They travelled far and wide in all the four directions. Northwards, trecking up the Himalayas, they reached the Tibetan Plateau. Eastward, they went right up to Assam, then turned southwards along the eastern coast of India going right down to Sri Lanka and returning along the western coast. Finally, they went westward to Mecca, Medina and Baghdad. After journeying for nearly seventeen years, the Guru eventually returned home. It is estimated that he must have covered close to forty-five thousand kilometres—most of it actually on foot.

The Guru then settled down at Kartarpur, a town on the bank of the river Rāvī, where a community of followers grew around him. Them, he instructed in the *Nām Mārga* (the Way of Divine Name), which, in practice, meant practising the presence of God. In his teachings, he laid great emphasis on Fatherhood of God and brotherhood of man, eschewing all invidious distinctions such as caste, class, clan, creed and gender. He encouraged corporate living and espoused dignity of labour (*sevā*).

Himself he started tilling his land, the produce of which was contributed to the community kitchen *(langar)* where everyone was welcome to partake of the free meals.

Lahina's First Meeting with Guru Nanak

In Kartarpur, one day, the Guru had a new visitor. He was a twenty-eight year old well-dressed young man who came on horseback. This young man met him on the way and asked him if he could be directed to the residence of Nanak, the recluse. He did not know that the person he was addressing was none other than Guru Nanak himself. Nor did the Guru tell him, since the visitor only wanted to be directed to his house.

The Guru readily offered to escort him. So he took hold of the reins of his horse, and accompanied him on

1. According to *Mahima Prakash*, the Guru had shortly before left home saying, "Let me go out to receive the successor of my principality and bring him home."

foot to his house. There, he asked him to tether his horse to a pole outside, and after that come inside. But after he got in, the visitor was surprized to discover that the old man who had guided him was none other than the Guru himself. He became extremely penitent because he had kept riding his horse while the Guru walked along on foot. He fell at the Guru's feet and sought his forgiveness again and again. The Guru, however, consoled him telling him not to feel bad about it because, being his host, it was only proper for him to show him the deference that is due to an honoured guest.

That young visitor was, Lahina, who was actually on his customary annual pilgrimage to the temple of the goddess Durga at Jawalamukhi. Along him was his troupe that he was leading. He had made a diversion on the way to meet the Guru. He had developed the urge to see the Guru some weeks ago. When he heard Bhai Jodh, a visitor to his neighbourhood in Sanghar, sing a hymn of the Guru, which signified the following :

Hold in your mind the Lord, serving whom, Beatitude is attained.
Never indulge in evil, whose fruit you would have to reap.
Take not recourse to foul means, but cultivate foresight that may ensure safety for you in the hereafter.
Cast not your dice in such a way that you lose face with your Lord.
Do only what brings your efforts the right reward.

2. ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮ੍ਹਾਲੀਐ ॥ ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥
ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥ ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥ ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥ —*SGGS, p. 474*

This hymn touched Lahina's soul. He asked Jodh to tell him who the composer of that hymn was. Jodh told him that it was Guru Nanak, about whom Jodh talked in very laudatory terms. Desire arose in Lahina's heart to go and meet the Guru. However he requested Jodh to sing him some more hymns of the Guru. Jodh gladly obliged. As Jodh went on with hymn after hymn, Lahina was moved even more and his desire to go to see the Guru got more and more intense. The diversion that he had made on his way to Jawalamukhi provided him a welcome opportunity to meet with the Guru.

Lahina was born on March 31, 1504 at a village Matte-di-Sarai, now known as Sarai Naga, in Faridkot District of Punjab. He was a handsome young man. His father, Bhai Pheru, was a trader of comfortable means. His village was plundered during one of Babur's invasions. As a consequence, the family moved out to Sanghar, but eventually settled down in Khadur in District Amritsar.

At his very first meeting with the Guru, Lahina fell under the spell of the enchanting personality of the Guru as well as his captivating civility. He had nursed in his mind a very different image of the Guru. All along, he had imagined that the Guru must be living in an impressive mansion. He expected that he would meet him sitting on a luxuriously cushioned, esoterically ornamented, velvet seat. That he would be ushered into a special private room of that mansion in which none but the very few privileged ones would be permitted. He imagined that the Guru would speak sparingly indicating his orders in symbols that would be understood only by those in attendance. He had also imagined the Guru would be wearing a bejewelled costume, with an

impressive headgear, and strings of precious stones surrounding his neck. That was the kind of image that he had heard about some religious leaders of his time. He saw nothing of that splendour. He only witnessed utter simplicity in a man doing hard labour with his own hands in a field. His living was so humble and unassuming that it could disarm any pride. His profound wisdom and sublime grace bewitched him so much that he simply surrendered to him. That is, perhaps why, he decided to stay on with him forever, and never to leave him at all. This was, he thought, going to be the end of all his quest and all journeying.

His companions urged him to resume his journey with them to Jawalamukhi, and reprimanded him for deserting them like that. However, he cheerfully bore their indignation and took leave of them to stay on with the Guru. After he had turned his back on his companions, the Guru asked him,

"What is your name, dear?"

"Lahina is my name, Master!"(*Lahina* in Punjabi means a debt due to a creditor).

"If you are *Lahina,* then you have come to the right place to collect the debt due to you," said the Guru, "and befittingly, like a creditor, you came on horseback." And history testifies that Lahina eventually received from the Guru what he alone was destined to receive.

Although Lahina had decided in his mind never to leave the Guru, the Guru after a few days, persuaded him to go back to Khadur, share his resolve with his family members, settle any outstanding affairs and return to him if he still so desired. However, Lahina returned as expeditiously

as he went, because he could hardly bear the idea of being away from the Guru. After his return, he stayed on with the Guru and engaged whole-heartedly in the service of the Guru. He would imbibe all the precepts of the Guru with great interest and utmost care. He kept himself busy all the time with one kind of service or another – be it serving food, scrubbing utensils or swinging fans over the congregations during hot weather. While his hands were busy carrying out such service, his mind was attuned with the words of the Guru and the presence of God.

One day, Guru Nanak was working in his fields. At the end of the day, he had gathered bundles of green fodder, which had to be carried for the cattle. The Guru asked his sons to take those bundles home, but they avoided the job saying that this load should be given to a mineal to carry. Lahina, however, cheerfully volunteered to carry those heavy and dripping bundles on his head.

When they reached home, the Guru's wife remonstrated with the Guru, saying, "Why did you give this nobleman such a sludgy load to carry ? Look at the mud that has dripped over his fine garments."

"These are not mud spots," said the Guru, "these are saffron marks of spiritual sovereignty. I chose him for this load because I feel convinced of his ability to carry even much heavier loads." These words of the Guru proved to be prophetic, indeed.

Guru Nanak Tests Lahina

Several times the Guru put Lahina's devotion to test. Not that the Guru was unconvinced of his devotion and unexceptionable obedience. Lahina had a firm conviction that obedience signified not servility but freedom – freedom from the strangling clutches of the ego. Lahina had already decimated his ego completely; and the Guru fully appreciated that. The tests the Guru gave him were meant to demonstrate to one and all that it was Lahina alone who stood supreme amidst them.

One winter night, it rained so heavily that a wall of the *dharamsālā* collapsed. The Guru wanted the wall to be repaired at once. His sons could not see why their father was so keen to have the wall restored immediately. They said, they would send for a mason in the morning and get the job done so urgently. When the Guru insisted, unwillingly they started the work. However, after they had gone some way, the Guru disapproved their work and wanted them to pull it down to reconstruct it afresh. At that, they became annoyed with their father, and left saying, "Why don't you

let us have some sleep ? What is the crucial emergency ?"' The Guru thereupon asked Lahina to take over that job and he, immediately, started working. When the wall had been completed, the Guru disapproved of it and desired that it be demolished and built again. Lahina obeyed without a demur. For four days and nights he went on raising the masonry work and pulling it down at the Guru's bidding. The Guru's younger son, Lakhmidas, chided Lahina saying, "Have you gone mad that you pull down a well constructed wall again and again ? Why don't you tell him that this wall is all right now!" Lahina, however, replied with humility, "It is not for the servant to argue with the Master. The more I work at my Master's bidding, the more would my hands be sanctified."' And Lahina with his devotion and service not only got his hands sanctified, but also his heart and soul.

One day, the Guru's bowl fell into a dirty gutter. He asked his sons to take it out. They hesitated, saying, "Why not ask a menial to do this job ?" However, when the Guru looked at Lahina, he promptly plunged into the gutter and brought out the bowl.

3. Such disobedience on the part of his sons has been amply documented by Satta and Balvand in their Coronation Ode as follows :

   ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ ॥
   ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨ੍ ਬੰਨ੍ ਭਾਰੁ ਉਚਾਇਨ੍ ਛਟੀਐ ॥
   His sons obeyed not his word, they turned their back on the new Guru
   Their mean hearts became rebellious, carrying, on their head, the load of pride. —*SGGS, p. 967*

4. That Lahina was ever ready to carry out the Guru's command is also amply documented by the above-mentioned bards :

   ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ ॥
   When the Guru has proclaimed his True Judgement, why must anyone disclaim it ? —*SGGS, p. 967*

On a particular night, both Baba Budha and Lahina were sleeping, in the open, close to the Guru. All of a sudden, the Guru addressed Baba Budha, "Budha ! can you tell me how much of the night has already passed, and how much remains ?" Budha looked up and replied, "A little less than three quarters of the night are gone, only a little more than one quarter remains." The Guru asked him, "How have you been able to find that out ?" Baba Budha said, "I am a farmer, and we farmers have to get up well before dawn to plough our fields. From the position of the stars we come to know of the time." Then the Guru addressed Lahina and asked him, "Lahina ! you tell me how much of the night has passed ?" Lahina replied, "As much of the night has passed, Master, as you have commanded it to pass, the rest will also pass the way you allow it."

Several tests of this kind were given, and Lahina always acquitted himself giving indisputable evidence of his profound spiritual insight.

'I have nowhere else to go'

On one occasion, Guru Nanak assumed a formidable posture. He put on a queer dress, and suddenly ran out towards the riverside, carrying a strong and heavy baton in his hand. A whole big crowd of devotees followed his trail. A little later, the Guru started throwing out candies from his sling bag. Many of those who were following him started picking up those candies, but some still continued following the Guru. Having gone a little distance further, the Guru started throwing out some coins. Quite a few of those who were still pursuing him began to pick up those coins. Only Budha, Lahina and a few others continued after him. The Guru then started wielding his baton and charged the few that still followed him. He hurt some and frightened others. Baba Budha got injured and so sat down in disgust completely bewildered at the Guru's strange behaviour bordering on insanity. Lahina alone was still following the Guru. The Guru then turned back and asked him, "Lahina ! why don't you also go away ?" "Where should I go, Master ?" replied Lahina, "I have no one except you to go to." The Guru's heart then melted in extreme affection and said, "I have also no one except you. I was looking for one to whom I may be able to transfer my light. I am happy to have been able to find one in you."

Nanak Appoints Lahina as His Successor

The Guru was immensely pleased with Lahina and gave him a new name, *Angad,* meaning, his own limb. He brought him back, gave him a bath, adorned him with fresh set of clothes, and seated him on a pedestal. He sent Baba Budha to fetch him a cocoanut fruit and five copper coins. These, he placed before Lahina as an offering, and bowed before him in the same manner in which Lahina had always bowed before him.[5] He then asked Budha to daub the saffron mark of Guruship on Lahina's forehead. It was through this symbolic ceremony that Guru Nanak installed Lahina as his successor. Then, Guru Nanak bade the congregation to bow before the new Guru as he himself had done in their presence. According to *Mahima Prakash,* Guru Nanak then asked Guru Angad if he needs anything. Guru Angad Dev requested him to give him as gift the book of his hymns, his waistband and the minstrel Balvand. Guru Nanak Dev granted all these with great pleasure. This auspicious event took place on September 2, 1539 AD.

Having become the spiritual successor of Guru Nanak, Lahina came to be known as Guru

5. Satta and Balvand in their Coronation Ode, document this as follows :
ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥
The Guru (Nanak) bowed down to his disciple, even while Nanak was still alive. —*SGGS, p. 966*
Bhai Nand Lal, in *Ganj Namah* also makes relevant observations :
ਸਲਤਨਤ-ਏ-ਦੋਇਮ ਅੱਵਲ ਮੁਰੀਦੇ ਸਾਜਦ ਵ ਆਖਰ ਮੁਰਸ਼ਦੇ ਫ਼ਸੂਦਸ਼ ।
The second ruler, who used to bow before his Master, became, at last, the Master himself.

Angad Dev. Guru Nanak transferred his Light[6], his authority, and his spiritual power on to him. Contrary to the usual practice of the followers finding a successor of a religious leader after his demise, Guru Nanak, while still alive, himself enthroned the most deserving of his followers as his successor and bowed before him—thus reversing the flow of the waters of tradition.

When Guru Nanak had thus established Angad as the next Guru, the village elders came to remonstrate to him for having neglected his own sons in choosing his successor, even though they seemed to deserve equally well. Guru Nanak, however, told them, "They are good human beings but lack the vision which Guru Angad Sahib has." When, however, the elders looked unconvinced, Guru Nanak proceeded to give them a proof. He picked up a coin, that a devotee had placed as an offering, and upon it closed his fist. Then he asked his elder son, "My dear Sri Chand, tell me what is in my hand?" Sri Chand replied, "Of course, there is only a coin in your closed hand. I saw it when you picked it up." Then he asked his younger son, "Lakhmi Das! What do you think is in my hand?" "My brother has rightly said that you have only a coin in your hand." Then he asked Baba Budha, who said, "I would not like to hazard a guess. If you open your fist, then I will be able to tell you."

6. The minstrels, Satta and Balvand also testify this :
   ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥
   The Light was the same, so was the process, only the body was changed. —*SGGS, p. 966*
   Again, in the words of Bhai Nand Lal in his *Ganj Namah* :
   ਦਰ ਮਾਅਨੀ ਯਕੇ, ਵ ਦਰ ਸੂਰਤ ਦੋ ਮਸ਼ਅਲੇ ਜਾਂ ਅਫਰੋਜ਼ ।
   In reality only one personality, but apparently two separate persons holding the same blazing torch that enlightens life.

Then Guru Nanak addressed Guru Angad and said, "O my most revered Guru[7], you please tell me what is in my hand ?" Guru Angad most humbly replied, "I lack wisdom for guessing all that is in your hand. You hold in your hand the entire universe, all the nine treasures as well as all the heavenly blessings. You have the power to grant salvation by transforming the personality of those who surrender before you. My meagre intellect is unable to count all that you have in your hand." The Guru then addressed the elders saying, "Can you see the difference between the vision of my sons and that of Guru Angad ? These poor boys of mine could see only this coin and nothing beyond it."

The Guru becomes the Disciple

Having installed Angad as the new Guru, Nanak took him into his embrace and said, "Whoever reposes faith in you, would be faithful to me; whoever serves you would be rendering me service; and whoever considers you different from me, would be distancing himself from the Guru's grace."[8] Thereafter, Nanak made it a practice to sit at the feet of Guru Angad as his disciple for as long as he lived. What a reversal of roles between the Guru and the disciple![9]

7. Guru Nanak, having installed him as the Guru, no longer would call him Lahina, but address him most reverently as 'my most revered Guru'.
8. ਪਰਚੀਆਂ ਸੇਵਾ ਦਾਸ।
9. ਹੋਰਿੰਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ ॥
Thus it was that (Guru Nanak) reversed the flow of Ganges; and the whole world wondered, what he has done ! —*SGGS, p. 967*

One day, Baba Budha asked Guru Angad Dev after the latter had been installed as Guru, "Dear Lahina, when Guru Nanak bowed before you, how did you feel ?" "I felt as if a mother has picked up a dirty toddler and made him grow up as big as herself."

It has been said that by handing out his blazing torch to Guru Angad, Guru Nanak made it explicit that his faith was an eternally continuing reality.

From Kartarpur to Khadur

Guru Nanak's sons, however, kept smarting with jealousy, and sought every opportunity to create difficulties for Guru Angad. Sensing that, Guru Nanak counselled Guru Angad to shift his headquarters to Khadur, where his wife and children were living, and to continue his divine work from there. Guru Angad did go to Khadur, but chose to stay away from public gaze. So he requested a pious lady, Māee Viraee[10] who was like an aunt to him, to let him stay undisturbed in her house so that he could meditate and stay in continual spiritual trance. He instructed that lady not to reveal his whereabouts to anyone. However, the devotees in Kartarpur, unaware of his whereabouts, began to miss him with concern. They decided to send a deputation to Khadur to locate the Guru and to enable the Sikhs to see him. The deputing group, consisted of Baba Budha, Bhai Ajita Randhava, Bhai Sadharan, Bhai Bhagirath, and minstrels Satta and Balvand. When Māee Viraee came to know of the approaching deputation, she hastily made arrangements for their boarding. Then she went

10. Different chronicles have given her name differently as Sabraee, or Nihalee apart from Viraee.

forth some distance to meet them in advance, and tell them that the Guru had forbidden her from revealing where he was."[11] At that Baba Budha said, "Never mind. We shall wail our prayers imploring him to reveal his exalted Being to us. Isn't that our legitimate right ?" He then asked the two minstrels to sing a particular hymn of Guru Nanak so loud that the Guru may hear it wherever he might be. The last three lines of the hymn were as follows :

Without the Guru, pollution is not removed; how can there be homecoming without Him ?

One must dwell on the holy Word, and give up all other expectations.

O Nanak, I am forever a sacrifice unto him who beholds Him and enables us also to behold Him."

Hearing this, the Guru could not withhold himself any more. He came out and embraced his loving guests.

11. It is chronicled that Guru Nanak had once visited Khadur and stayed as a guest with the same lady. When the Guru was about to depart, she requested him to stay on for a few more days. The Guru, upon this, said, "Not now; but I promise that in my next embodiment I shall spend a lot of time in your place and stay in this very room."

12. ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਊਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ ॥ ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ ॥
ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੪॥ —*SGGS, p.18*

Angad was Guru for thirteen years (1539 to 1552). With his inimitable humility and spiritual wisdom, he was able to dissolve the schism between his Sikhs and Sri Chand's followers who had come to be known as *udāsīs* (renunciates). He preached, as Nanak did, the Fatherhood of God and brotherhood of man without any discrimination.

Community Organization

He attended to the needs of the community in various ways.

Popularising Gurmukhī Script

He desired to raise literacy among his followers. Guru Nanak had taught a Sikh, Mehma Khehra, a script improvised by the Guru after updating a locally employed half-baked one. This script as updated by Guru Nanak is not only perfectly congenial to Punjabi phonetics, but is also very

scientifically arranged. Guru Angad Dev despatched an emissary to Mehma requesting him to come over to Khadur. He came promptly and, at the Guru's request, gave him the script that Guru Nanak had taught him. Guru Angad improved it further, gave it a more aesthetic aspect and a scientific arrangement on a sound phonetic basis that harmonized with the Punjabi way of speaking. Then, in order to popularize it, he began writing its primers in his own hand to be distributed among children as well as desiring adults. This script, on account of the stamp that it thus received from Gurus Nanak and Angad, came to be known as *Gurmukhī* script. It began to fulfil two important functions. In the first place, it served as a handy tool to improve the literacy rate of the Sikh people. In the second, it challenged the arrogant exclusiveness of the Brahmins who had monopolized into their own hands the learning and teaching of the scriptures (that were set in the complicated Devnagri script). The Guru also initiated the practice of caligraphing *guṭkās* (breviaries) of *gurbāṇī* to be gifted to the devotees.

Physical Fitness

Guru Angad was also very keen on the physical fitness of his disciples. He wanted to see them in excellent physique. So he organized competitive games for them; arranged wrestling arenas, and enthused in them a flare for being fit. According to Khushwant Singh, this was "a

tradition which made easy for his successors to raise troops of able-bodied men from among the disciples." The Guru also made the able-bodied men to sweep the streets of the village to keep them sparkling clean.

Janamsākhī

The Guru got a biography *(Janamsākhī)* of Guru Nanak prepared getting major contributions from Bhai Bala, a companion of Guru Nanak, and his own memory, and that of the other disciples. Bhai Paira Mokha scribed it under the Guru's instructions. This is considered to have been the first ever book of Punjabi prose. It also was the first effort towards preserving Sikh history. Unfortunately, during later times, such men as Meharban, and Handalis corrupted the *Janamsākhī* with their apo-cryphal introductions.

Guru's Langar

Guru Angad organized on a stronger footing and with a more generous prospect the Guru's free kitchen (*langar*). The Guru's own noble wife, Mata Khivi, supervised the *langar*.[13] While delicacies were served at the *langar* for the Sikhs, the Guru and his family lived on coarse meals, which he earned by selling strings of reed fibre, which he twisted himself to earn his living. He even forbade his sons from even thinking of living on the devotees' offerings. That, he told them, should be considered as poison.

13. Satta and Balvand's Ode describes her role in the following words :
ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜ੍ਾਲੀ ॥ ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥
Balvand says : Khivi, the Guru's noble wife, provides thick leafy shade to all.
She distributes the bounty of the Guru's *langar*– nectar-sweet rice pudding rich with *ghee*. —*SGGS, p. 967*

Giani Gian Singh remarks that Guru Angad Dev, at all times, kept three activities alive– fraternity of the holy congregation, philanthropy of the free community kitchen, and contemplation of God.[14]

The Guru's Missionary Tours

The Guru made two missionary tours to spread the message of Guru Nanak. The first he undertook in 1547 in the Majha tract of Central Panjab and visited Sultanpur Lodhi, Makhu, Harike Pattan, Talwandi Bhai, Rode, Panjgirain, and Kot Kapura and ended his tour at Matte-di-Sarae, his birth-place. The second was a return tour made next year through the Malva Tract, in which he visited Rautan, Sangatpura, Manuke, Badhni, Buttar, Lohara, Moga, Gholia, Kot Isse Khan, Hari ke Pattan, and back to Khadur. Wherever he halted, congregations were held every morning and evening. The minstrels sang the Gurus' hymns to these congregations and the Guru gave exposition of the hymns of Guru Nanak. The Guru also delivered specific sermons to the devotees against superstitious ritualism. He forbade them from observing caste distinctions. He instilled in them the sense of dignity of labour and impressed on them that it was unethical to look down upon labour as dishonourable. He taught his Sikhs to earn their living with honest labour, and never to beg, or steal, or practise fraud of any kind.

14. ਸਤਿ ਸੰਗ ਦਾ ਪਰਚਾ, ਲੰਗਰ ਦਾ ਖ਼ਰਚਾ, ਤੇ ਹਰੀ ਦਾ ਚਰਚਾ। *(ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ)*

Pride of the Minstrels

Every morning and evening, *shabad chaukīs* (hymnal choirs) were held in the Court of the Guru. The grandsons of Bhai Mardana, Sadu and Badu, as also minstrels Satta and Balvand, used to hold these *chaukīs*.

Balvand and Satta were the popular minstrels who used to sing to the congregations of Sikhs. They began to feel proud and boast that it was on account of their music that people flocked to the Guru's *durbār*. One day, an elderly Sikh requested them to sing a hymn for him. They declined, saying, "No ! we do not sing for every commoner." When the Guru came to know of this, he felt unhappy. At the evening seance, as the minstrels took their seat for the choir, the Guru turned his back on them. They went round to catch his eye, but the Guru again avoided receiving their salutation. Upon this, they enquired of the Guru what offence they had committed. The Guru said, "If you cannot sing to a Sikh of mine, you may as well not sing to me." They fell at the Guru's feet and sought his pardon. The Guru granted them his pardon unhesitatingly.

However, it appears, their pride did not fully vanish. Some days later, they pressed the Guru for higher wages.[15] The Guru wanted them to wait for two months so that on the *Baisākhī* day, he would be able to settle their account. They did not agree to that. Since their terms were not

15. The story that follows has been placed in Guru Arjan Dev's time by some chroniclers, but many another has placed it in the time of Guru Angad Dev, which to me appears to be more plausible.

accepted, th[illegible] in a huff, and did not turn up the next m[illegible] Guru sent a messenger to bring them. However, they not only arrogantly declined to come, but went so far as to say, "The Guru doesn't know our worth. If we do not sing at his court, nobody will pay him a visit. Even Guru Nanak's court would not have been known, but for the music of Mardana." The Guru could have tolerated all insolence against his own person, but could not tolerate such affronting

remarks against Guru Nanak. So he simply dismissed them. The Guru then asked his Sikhs to perform the singing of the Guru's hymns themselves using folk-instruments as accompaniment. Satta and Balvand began to hold morning and evening services at their own home, but no audience would turn up. They began to repent for their impudence. But the Guru strictly forbade his Sikhs pleading for them. Any one who tried to do so, the Guru decreed, would be doing so at the risk of his face being blackened and be paraded on donkey-back to be disgraced in public. However, a kind Sikh, Bhai Ladha, was approached by the minstrels to intercede. Ladha's compassion overpowered him. So he himself blackened his own face, and riding a donkey, went to the Guru's Court to plead for the reinstatement of the errant minstrels. He humbly addressed the Guru, " Your ignorant Sikhs are ever bound to err, it is for you, Sire, to pardon them and mend the fractured relationship." The Guru did not decline Bhai Ladha's request, reinstated the minstrels and complimented Bhai Ladha's philanthropy.

Emperor Humayun's visit

It was during the time of Guru Angad, in 1540 AD, that Humayun, the then ruling Mogul Emperor, suffered a humiliating defeat at the hands of a commoner, Sher Shah Suri, a water carrier, who forced him to vacate his throne and flee. During his flight, a faithful companion counselled him, "It might be fruitful to make a visit to Guru Angad Dev at Khadur and seek his blessings. Your revered father had met his predecessor, Guru Nanak, and had gotten his blessings." Humayun accepted the

welcome advice and made a diversion to Khadur to call on the Guru. It is reported that the Guru was in deep meditation[16] when the Emperor arrived. He did not notice his arrival. Humayun felt affronted because he expected the Guru to get up to receive him. Smarting with anger, he put his hand on the hilt of his sword and pulled it out intending to behead the 'insolent' Guru. However, due to a sudden consternation among those present there, the Guru's meditation got interrupted and he could see what Humayun was about to do. Unruffled, the Guru addressed the Emperor, "Where was this sword of yours when you were at war with Sher Shah ? Has it now been left only to behead humble men of God ?" Humayun pushed his sword back into the scabbard, alighted from the horse and sought the Guru's forgiveness. The Guru not only forgave him, but at his request, also prayed for him. He instructed Humayun to be a just and fair ruler if he regained his throne. After some time, Humayun was able to fight back and regain his lost throne, but could never forget his encounter with the Guru.

16. According to some chroniclers, the Guru was not in meditation, but busy teaching children. In any case, he did not notice Humayun's arrival.

The Visit of Shri Amar Das

Shri Amar Das was a resident of the village Basarke not far from Amritsar. One morning he heard a melodious voice coming from his brother's house. It was Bibi Amro, the daughter-in-law of his brother and the daughter of Guru Angad Dev. She was singing a hymn of Guru Nanak. Amar Das was taken in by the content of that hymn and requested Bibi Amro to sing it again. He then asked her from where she had learnt it. She told him that she had learnt it from her father. Amar Das then prevailed upon her to take him to see her father. After some days Bibi Amro made arrangements to take him along to Khadur. Amar Das was in a state of full mental and devotional receptivity, so, unmindful of his seniority in age, as well as his mundane relationship with the Guru, fell at his feet. Amar Das's meeting with Guru Angad, proved in its significance a replica of Lehina's meeting with Guru Nanak. Ever after that meeting, Shri Amar Das stayed on in Khadur and served the Guru rising to the same heights that Lahina had achieved before him.

On March 20, 1552 AD, the Guru, ignoring his two sons, ceremoniously enthroned Shri Amar Das on the spiritual throne of Guru Nanak and made him Guru Amar Das, the third Guru of the Sikhs. Shortly after that, Guru Angad breathed his last.

ਬਾਣੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ
HYMNS OF GURU ANGAD DEV

1

ਸ੍ਰੀ ਰਾਗ ਕੀ ਵਾਰ ਮ: ੪
VAR SRI RAG M: 4

ਮ: ੨ ॥
ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥
ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

ਮਃ ੨ ॥
जिसु पिआरे सिउ नेहु तिसु आगै मरि चलीऐ ॥
ध्रिगु जीवणु संसारि ता कै पाछै जीवणा ॥२॥

M. 2.
Jis(u) piāre siu neh(u) tis(u) āgai mar(i) chalīai.
Dhrig(u) jīvaṇ(u) saṅsār(i) tā kai pāchhai jīvaṇā.2.

M. 2.
Behooves one to end one's life prior to whom one loves.
Cursed would be one's life, if one survived his love.

2

ਸਲੋਕ ਮਃ ੨ ॥
ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥
ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥੧॥੧੫॥

सलोक मः २ ॥
जो सिरु सांई ना निवै सो सिरु दीजै डारि ॥
नानक जिसु पिंजर महि बिरहा नही सो पिंजरु लै जारि ॥१॥१५॥

Salok M. 2.
Jo sir(u) sāīṅ nā nivai so sir(u) dījai ḍār(i).
Nānak jis(u) piṅjar maih birhā nahī so piṅjar(u) lai jār(i).1.15.

Salok M. 2.
Chop off the head that would not bow to the Lord. Says Nanak.
Burn the wretched body that feels not the pang of separation. *(p. 89)*

3

ਮ: ੨ ॥
ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥
ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ॥

मः २ ॥
देंदे थावहु दिता चंगा मनमुखि ऐसा जाणीऐ ॥
सुरति मति चतुराई ता की किआ करि आखि वखाणीऐ ॥

M. 2.
Deṅde thāvoh ditā chaṅgā manmukh(i) aisā jāṇīai.
Surat(i) mat(i) chaturāī tā kī kiā kar(i) ākh(i) vakhāṇiai.

M. 2.
The *manmukh* prefers the gift over the Giver,
Mark his sense and reason and craft !

3 contd.

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥
ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ ॥

अंतरि बहि कै करम कमावै सो चहु कुंडी जाणीऐ ॥
जो धरमु कमावै तिसु धरम नाउ होवै पापि कमाणै पापी जाणीऐ ॥

Aṅtar(i) bah(i) kai karam kamāvai so chahu kuṅḍī jāṇīai.
Jo dharam(u) kamāvai tis(u) dharam nāu hovai pāp(i) kamāṇai pāpī jāṇīai.

What is done within four walls, gets known all over the world.
Do good deeds and be reckoned 'good', do evil deeds and be 'evil' called.

3 contd.

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥
ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ਵਿਣੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ ॥੨॥੨॥

तूं आपे खेल करहि सभि करते किआ दूजा आखि वखाणीऐ ॥
जिचरु तेरी जोति तिचरु जोती विचि तूं बोलहि विणु जोती कोई किछु करिहु दिखा सिआणीऐ ॥
नानक गुरमुखि नदरी आइआ हरि इको सुघड़ु सुजाणीऐ ॥२॥२॥

Tūṅ āpe khel kareh sabh(i) karte kiā dūjā ākh(i) vakhāṇīai.
Jichar(u) terī jot(i) tichar(u) jotī vich(i) tūṅ boleh viṇ(u) jotī koī kichh(u) karioh dikhā siāṇīai.
Nānak gurmukh(i) nadrī āiā har(i) iko sughaṛ(u) sujāṇīai.2.2.

You, Lord, play all the games, there is none else around.
When Your Light shines in the body, Your Word wells out.
When Your Light is withdrawn, who can ever accomplish a thing ?
'Tis the Guru who reveals the Lord – All-knowing, All-powerful, Perfect ! *(p. 138)*

4

ਸਲੋਕੁ ਮਃ ੨ ॥
ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥ ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥੩॥

सलोकु मः २ ॥
अखी बाझहु वेखणा विणु कंना सुनणा ॥ पैरा बाझहु चलणा विणु हथा करणा ॥
जीभै बाझहु बोलणा इउ जीवत मरणा ॥ नानक हुकमु पछाणि कै तउ खसमै मिलणा ॥१॥३॥

Salok M. 2.
Akhī bājhoh vekhṇā viṇ(u) kaṅnā sunṇā. Pairā bājhoh chalṇā viṇ(u) hathā karṇā.
Jībhai bājhoh bolṇā io jīvat marṇā. Nānak hukam(u) pachhāṇ(i) kai tau khasmai milṇā.1.3.

Salok M. 2.
To see without eyes, to hear without ears;
To walk without feet, to work without hands;
To speak without a tongue, to be dead while alive –
Thus realizing His Will, you attain the Lord. *(p. 139)*

5

ਮਃ ੨ ॥
ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥ ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥
ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥ ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥੩॥

मः २ ॥
दिसै सुणीऐ जाणीऐ साउ न पाइआ जाइ ॥ रुहला टुंडा अंधुला किउ गलि लगै धाइ ॥
भै के चरण कर भाव के लोइण सुरति करेइ ॥ नानकु कहै सिआणीए इव कंत मिलावा होइ ॥२॥३॥

M. 2.
Disai suṇīai jāṇīai sāu na pāiā jāe. Ruhlā ṭuṇḍā aṅdhulā kio gal(i) lagai dhāe.
Bhai ke charaṇ kar bhāv ke loiṇ surat(i) kare. Nānak(u) kahai siāṇīai iv kaṅt milāvā hoe.2.3.

M. 2.
Though seen, heard and known, His Essence you cannot savour.
A lame, armless and blind one – how can he clasp the Lord ?
Let His Awe, be your feet, Let His Love, be your hands,
Let feelings about Him be your eyes
Thus, O wise woman, you shall unite with your Spouse. *(p. 139)*

6

ਮਃ ੨ ॥
ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥ ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥
ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥ ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ ॥
ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੋਲੁ ॥੨॥੧੭॥

ਮਃ ੨ ॥
सेई पूरे साह जिनी पूरा पाइआ ॥ अठी वेपरवाह रहनि इकतै रंगि ॥
दरसनि रूपि अथाह विरले पाईअहि ॥ करमि पूरै पूरा गुरू पूरा जा का बोलु ॥
नानक पूरा जे करे घटै नाही तोलु ॥२॥१७॥

M. 2.
Seī pūre sāh jinī pūrā pāiā. Aṭhī veparvāh rahan(i) iktai raṅg(i).
Darsan(i) rūp(i) athāh virle pāīah(i). Karam(i) pūrai pūrā gurū pūrā jā kā bol(u).
Nānak pūrā je kare ghaṭai nāhī tol(u).2.17.

M. 2.
They should be reckoned real kings who won the Perfect Lord.
They are carefree day and night; inhere in Love Divine.
Rare indeed are those who get the Vision of the Lord.
By good fortune, the Guru they meet, whose Word is perfect Truth.
Ever shall they be full to the brim and never weigh less anywise. *(p. 146)*

7

ਸਲੋਕ ਮ: ੨ ॥
ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥
ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥
ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥

सलोक मः २ ॥
अठी पहरी अठ खंड नावा खंडु सरीरु ॥
तिसु विचि नउ निधि नामु एकु भालहि गुणी गहीरु ॥
करमवंती सालाहिआ नानक करि गुरु पीरु ॥

Salok M. 2.
Aṭhī pahrī aṭh khaṅḍ nāvā khaṅḍ(u) sarīr(u).
Tis(u) vich(i) nau nidh(i) nām(u) ek(u) bhāleh guṇī gahīr(u).
Karmvaṅtī sālāhiā Nānak kar(i) gur(u) pīr(u).

Salok M. 2.
Through the eight watches (of day and night), we carry on functions eight.
To ninth, our body, (we little attention pay).
In it rest the treasures of *Naam*. It is that which men of merit seek.
The fortunate ones, they laud the Lord, and have the Guru as guide.

7 contd.

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥
ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥ ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥
ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥ ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥

चउथै पहरि सबाह कै सुरतिआ उपजै चाउ ॥
तिना दरीआवा सिउ दोसती मनि मुखि सचा नाउ ॥ ओथै अंमृतु वंडीऐ करमी होइ पसाउ ॥
कंचन काइआ कसीऐ वंनी चड़ै चड़ाउ ॥ जे होवै नदरि सराफ की बहुड़ि न पाई ताउ ॥

Chauthai pahar(i) sabāh kai surtiā upjai chāu.
Tinā darīāvā sio dostī man(i) mukh(i) sachā nāu. Othai aṅmrit(u) vaṅḍiai karmī hoe pasāu.
Kaṅchan kāiā kasīai vaṅnī chaṛai chaṛāu. Je hovai nadar(i) sarāf kī bahuṛ(i) na pāī tāu.

In the fourth watch of early morn, live souls feel inspired.
With rivers they cherish friendship, in thought and word repeat they *Naam*.
There, Nectar rains, the blessed receive it as gift,
Their bodies turn into tested gold and glisten with sheen divine.
Should the Jeweller view them with Grace, they won't be scorched again.

7 contd.

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥ ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥
ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥ ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥੧੮॥

सती पहरी सतु भला बहीऐ पड़िआ पासि ॥ ओथै पापु पुंनु बीचारीऐ कूड़ै घटै रासि ॥
ओथै खोटे सटीअहि खरे कीचहि साबासि ॥ बोलणु फादलु नानका दुखु सुखु खसमै पासि ॥१॥१८॥

Satī pahrī sat(u) bhalā bahīai paṛiā pās(i).
Othai pāp(u) puṅn(u) bīchārīai kūṛai ghaṭai rās(i).
Othai khoṭe saṭīah(i) khare kīcheh(i) sābās(i).
Bolaṇ(u) phādal(u) Nānkā dukh(u) sukh(u) khasmai pās(i).1.18.

Through the (other) seven watches, truth you utter, and sit with learned souls.
There the false ones are rejected and the true ones are approved.
Arguing there is bootless, pleasure and pain God assigns. *(p. 146)*

8

ਮ: ੨ ॥
ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਸਃ ੨ ॥
ਪ�उਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

M. 2.
Pauṇ(u) Gurū pāṇī pitā mātā dharat(i) mahat(u). Dinas(u) rāt(i) due dāī dāiā khelai sagal jagat(u).
Chaṅgiāiā buriāiā vāche dharm(u) hadūr(i). Karmī āpo āpṇī ke neṛai ke dūr(i).

M. 2.
Air is the Guru, Water the progenitor, and Earth the Mother great.
Day and Night are nurses twain, in whose lap the whole world plays.
Our deeds, good and bad, are read before the Lord of Laws.
Our actions keep us far from Him, or close to Him they draw.

8 contd.
ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੨॥੧੮॥

जिनी नामु धिआइआ गए मसकति घालि ॥
नानक ते मुख उजले होर केती छुटी नालि ॥२॥१८॥

Jinī nām(u) dhiāiā gae masakat(i) ghāl(i).
Nānak te mukh ujle hor ketī chhuṭī nāl(i).2.18.

They, who dwell on His holy *Naam,* beyond all travail pass;
Their radiant faces shine with glory; ferry they others across. *(p. 146)*

9

ਮਃ ੨ ॥
ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ ॥ ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥ ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥੨॥੧੯॥

मः २ ॥
आखणु आखि न रजिआ सुनणि न रजे कंन ॥ अखी देखि न रजीआ गुण गाहक इक वंन ॥
भुखिआ भुख न उतरै गली भुख न जाइ ॥ नानक भुखा ता रजै जा गुण कहि गुणी समाइ ॥२॥१९॥

M. 2.
Ākhaṇ(u) ākh(i) na rajiā sunaṇ(i) na raje kaṅn. Akhī dekh(i) na rajīā guṇ gāhak ik vaṅn.
Bhukhiā bhukh na utrai galī bhukh na jāe. Nānak bhukhā tā rajai jā guṇ kah(i) guṇī samāe.2.19.

M. 2.
The tongue is sated not with speech, nor ears with what they hear;
The eyes aren't sated with the seen; they all perform alone.
Their hungry craving vanishes not – not, by words alone.
Their longing settles by lauding the Lord, and in Him getting absorbed. *(p. 147)*

10

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥
ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ ॥ ਆਪਣ ਹਥੀ ਆਪਣੈ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ ॥
ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥ ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ਡੁਬੈ ਹਕਿ ਨਿਆਇ ॥

सलोकु महला २ ॥
मंत्री होइ अठूहिआ नागी लगै जाइ ॥ आपण हथी आपणै दे कूचा आपे लाइ ॥
हुकमु पइआ धुरि खसम का अती हू धका खाइ ॥ गुरमुख सिउ मनमुखु अड़ै डुबै हकि निआइ ॥

Salok Mahalā 2.
Maṅtrī hoe aṭhūhiā nāgī lagai jāe. Āpaṇ hathī āpṇai de kūchā āpe lāe.
Hukam(u) paiā dhur(i) khasam kā atī hū dhakā khāe.
Gurmukh sio manmukh(u) aṛai ḍubai hak(i) niāe.

Salok Mahala 2.
Should one who can but charm a scorpion, try to grasp a snake,
He, with his own hands, brands himself.
He is struck down by the Lord's decree.
Should an egoist cause a scuffle with a *Gurmukh*,
Truly and justly, he comes to grief.

10 contd.

ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥੨੨॥

ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥੨੨॥

Duhā siriā āpe khasam(u) vekhai kar(i) viupāe.
Nānak evai jāṇīai sabh kichh(u) tiseh rajāe.1.22.

The Master of here and hereafter, the Lord, He keeps a vigil.
Know this well, says Nanak, for all happens as He wills. *(p. 148)*

11

ਮਹਲਾ ੨ ॥
ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥ ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥
ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ ॥ ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥

महला २ ॥
नानक परखे आप कउ ता पारखु जाणु ॥ रोगु दारू दोवै बुझै ता वैदु सुजाणु ॥
वाट न करई मामला जाणै मिहमाणु ॥ मूलु जाणि गला करे हाणि लाए हाणु ॥

Mahalā 2.
Nānak parkhe āp kau tā pārkh(u) jāṇ(u). Rog(u) dārū dovai bujhai tā vaid(u) sujāṇ(u).
Vāṭ na karaī māmlā jāṇai mihmāṇ(u). Mūl(u) jāṇ(i) galā kare hāṇ(i) lāe hāṇ(u).

Mahala 2.
The real judge is one who, first of all, judges his own self.
A good physician is one, who diagnoses as well as treats.
A wise wayfarer argues not, but reckons himself a guest.
He just discourses on the *Essence*, from evil he withdraws.

11 contd.

ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੋ ਵਿਸਟੁ ਪਰਵਾਣੁ ॥
ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥
ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੇਦੜੁ ਜਾਣੁ ॥੨॥੨੨॥

लबि न चलई सचि रहै सो विसटु परवाणु ॥
सरु संधे आगास कउ किउ पहुचै बाणु ॥
अगै ओहु अगंमु है वाहेदड़ु जाणु ॥२॥२२॥

Lab(i) na chalaī sach(i) rahai so viṣṭ(u) parvāṇ(u).
Sar(u) saṅdhe āgās kau kiu pahuchai bāṇ(u).
Agai oh(u) agaṅm(u) hai vāhedaṛ(u) jāṇ(u).2.22.

A mediator must resist temptation and justice uphold.
A good archer is one who targets not the sky.
He knows that the sky is unreachable, and so he would not try. *(p. 148)*

12

ਮਹਲਾ ੨ ॥
ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥੨੩॥

महला २ ॥
निहफलं तसि जनमसि जावतु ब्रहम न बिंदते ॥ सागरं संसारसि गुर परसादी तरहि के ॥
करण कारण समरथु है कहु नानक बीचारि ॥ कारणु करते वसि है जिनि कल रखी धारि ॥२॥२३॥

Mahalā 2.
Nihphalaṅg tas(i) janmas(i) jāvat(u) brahm na biṅdte. Sāgaraṅg saṅsārs(i) gur parsādī tarah(i) ke.
Karaṇ kāraṇ samrath(u) hai kahu Nānak bichār(i). Kāraṇ(u) karte vas(i) hai jin(i) kal rakhī dhār(i).2.23.

Mahala 2.
Fruitless goes your life, if you realize not the Lord.
Without the Guru's Grace, the world-ocean can't be crossed.
The Lord, He is the Cause of causes, Nanak has realized.
All causes are subject to Him, Who holds all under His sway. *(p. 148)*

13

ਮਃ ੨ ॥
ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਹੀ ਰਾਤਿ ॥ ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥
ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥ ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ ॥੨॥੨੬॥

ਸਃ ੨ ॥
अगी पाला कि करे सूरज केही राति ॥ चंद् अनेरा कि करे पउण पाणी किआ जाति ॥
धरती चीजी कि करे जिसु विचि सभु किछु होइ ॥ नानक ता पति जाणीऐ जा पति रखै सोइ ॥२॥२६॥

M. 2.
Agī pālā ki kare sūraj kehī rāt(i). Chaṅd anerā ki kare pauṇ pāṇī kiā jāt(i).
Dhartī chījī ki kare jis(u) vich(i) sabh(u) kichh(u) hoe.
Nānak tā pat(i) jāṇiai jā pat(i) rakhai soe.2.26.

M. 2.
What harm can come to fire from cold ? How can the night obscure the sun ?
And what can darkness do to the moon ? What gift can ever be made to the Earth ?
When everything it already holds.
Says Nanak, He alone finds respect whose honour the Lord upholds. *(p. 150)*

14

ਸਲੋਕੁ ਮਃ ੨ ॥
ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੧॥੨੭॥

सलोकु मः २ ॥
दीखिआ आखि बुझाइआ सिफती सचि समेउ ॥
तिन कउ किआ उपदेसीऐ जिन गुरु नानक देउ ॥१॥२७॥

Salok M. 2.
Dīkhiā ākh(i) bujhāiā siphatī sach(i) sameo.
Tin kau kiā updesīai jin gur(u) Nānak deo.1.27.

Salok M. 2.
Those illumined by the Guru, they verily praise the Lord.
What more instruction can you give them, whom Guru Nanak has taught ? *(p. 150)*

15

ਮਹਲਾ ੨ ॥
ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥੧॥

महला २ ॥
जे सउ चंदा उगवहि सूरज चड़हि हजार ॥
इेते चानण होदिआं गुर बिनु घोर अंधार ॥२॥१॥

Mahalā 2.
Je sau chaṅdā ugveh(i) sūraj chaṛeh hajār.
Ete chānaṇ hodiāṅ gur bin(u) ghor aṅdhār.2.1.

Mahala 2.
Were a hundred moons to rise and a thousand suns to blaze,
Without the Guru, despite such Light, shall utmost gloom prevail. *(p. 463)*

16

ਆਸਾ ਕੀ ਵਾਰ ਮ: ੧
VAR ASA M: 1

ਮਹਲਾ ੨ ॥
ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥

महला २ ॥
इहु जगु सचै की है कोठड़ी सचे का विचि वासु ॥ इकन्हा हुकमि समाइ लए इकन्हा हुकमे करे विणासु ॥
इकन्हा भाणै कढि लए इकन्हा माइआ विचि निवासु ॥

Mahalā 2.
Eh(u) jag(u) sachai kī hai koṭhṛī sache kā vich(i) vās(u).
Iknā hukam(i) samāe lae iknā hukme kare viṇās(u).
Iknā bhāṇai kaḍh(i) lae iknā māiā vich(i) nivās(u).

Mahala 2.
This world is the True Lord's Chamber, in it the True Lord dwells.
By His Will, some merge with Him, some perish under His Will.
By His pleasure, He salvages some, while others into *Māyā* dumps.

16 contd.

ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥੨॥

एव भि आखि न जापई जि किसै आणे रासि ॥
नानक गुरमुखि जाणीऐ जा कउ आपि करे परगासु ॥३॥२॥

Ev bhi ākh(i) na jāpaī je kisai āṇe rās(i).
Nānak gurmukh(i) jāṇīai jā kau āp(i) kare pargās(u).3.2.

'Tis hard to say whom He justifies,
To the *Gurmukh* His Self He reveals. *(p. 463)*

17

ਮਹਲਾ ੨ ॥
ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥ ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥ ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥

महला २ ॥
हउमै एहा जाति है हउमै करम कमाहि ॥ हउमै एई बंधना फिरि फिरि जोनी पाहि ॥
हउमै किथहु ऊपजै कितु संजमि इह जाइ ॥ हउमै एहो हुकमु है पइऐ किरति फिराहि ॥

Mahalā 2.
Haumai ehā jāt(i) hai haumai karam kamāhe. Haumai eī baṅdhanā phir(i) phir(i) jonī pāhe.
Haumai kithoh ūpjai kit(u) saṅjam(i) eh jāe. Haumai eho hukam(u) hai pae-ai kirat(i) phirāhe.

Mahala 2.
This is the nature of *Haumai*, to it all acts are referred.
Such is the bondage it causes – we take birth time and again.
Where does *Haumai* come from ? How may it depart ?
It comes by the Lord's Decree. And wander we for the deeds past.

17 contd.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥੭॥

ह्उमै दीरघ रोगु है दारू भी इसु माहि ॥
किरपा करे जे आपणी ता गुर का सबदु कमाहि ॥
नानकु कहै सुणहु जनहु इतु संजमि दुख जाहि ॥२॥७॥

Haumai dīragh rog(u) hai dārū bhī is(u) māhe.
Kirpā kare je āpaṇī tā gur kā sabad(u) kamāhe.
Nānak(u) kahai suṇoh janoh it(u) saṅjam(i) dukh jāhe.2.7.

Haumai is a malady malignant, in itself lies also its cure.
If the Lord does grant His Grace, one acts as the Guru instructs.
Thereby, O folks, would this malady depart. *(p. 466)*

18

ਮਃ ੨ ॥
ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥ ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥
ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥੧੨॥

ਮਃ ੨ ॥
जोग सबदं गिआन सबदं बेद सबदं ब्राहमणह ॥ खत्री सबदं सूर सबदं सूद्र सबदं परा कृतह ॥
सरब सबदं एक सबदं जे को जाणै भेउ ॥ नानकु ता का दासु है सोई निरंजन देउ ॥३॥१२॥

M. 2.
Jog sabdaṅ giān sabdaṅ bed sabdaṅ brāhmṇah.
Khatrī sabdaṅ sūr sabdaṅ sūdra sabdaṅ parā kritah.
Sarab sabdaṅ ek sabdaṅ je ko jāṇai bheu. Nānak(u) tā kā dās(u) hai soī niraṅjan deu.3.12.

M. 2.
The way of the Yogi is the way of wisdom; the Vedas are the *Brahmin's* way.
The way of *Kshatriya* is the way of valour, of *Shūdra*, the others to serve.
The way for all is the way of 'The One'—this mystery if one resolves.
Nanak would be a slave unto him who reveals to him the Immaculate Lord. *(p. 469)*

19

ਮ: ੨ ॥
ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥
ਆਤਮਾ ਬਾਸੁਦੇਵਸ੍ਯ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥੧੨॥

मः २ ॥
एक कृसनं सरब देवा देव देवा त आतमा ॥
आतमा बासुदेवस्यि जे को जाणै भेउ ॥ नानकु ता का दासु है सोई निरंजन देउ ॥४॥१२॥

M. 2.
Ek Kṛisanaṅ sarab devā dev devā ta ātmā.
Ātmā Bāsudevas(i) je ko jāṇai bheu. Nānak(u) tā kā dās(u) hai soī niraṅjan deu.4.12.

M. 2.
From the primal gloom emerged all gods; but the God of gods is the *Ātmā*.
And *Ātmā* is pervasive God – this mystery if one understands,
Nanak would be a slave unto Him who reveals to him the Immaculate Lord. *(p. 469)*

20

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥
ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥
ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥ ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ ॥੧॥੨੧॥

सलोकु महला २ ॥
एह किनेही आसकी दूजै लगै जाइ ॥ नानक आसकु कांढीऐ सद ही रहै समाइ ॥
चंगै चंगा करि मंने मंदै मंदा होइ ॥ आसकु एहु न आखीऐ जि लेखै वरतै सोइ ॥१॥२१॥

Salok Mahalā 2.
Eh kinehī āskī dūjai lagai jāe. Nānak āsak(u) kāṅḍhīai sad hi rahai samāe.
Chaṅgai chaṅgā kar(i) maṅne maṅdai maṅdā hoe.
Āsak(u) eh(u) na ākhīai je lekhai vartai soe.1.21.

Salok Mahala 2.
What sort of love is that which shifts away to another ?
He alone is a true lover, who remains with his Love united.
He who feels good when things go his way, and bad when the things are averse,
He is no lover; he only trades an account. *(p. 474)*

21

ਮਹਲਾ ੨ ॥
ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥
ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥੨੧॥

महला २ ॥
सलामु जबाबु दोवै करे मुंढहु घुथा जाइ ॥
नानक दोवै कूड़ीआ थाइ न काई पाइ ॥२॥२१॥

Mahalā 2.
Salām(u) jabāb(u) dovai kare muṇḍhoh ghuthā jāe.
Nānak dovai kūṛīā thāe na kāī pāe.2.21.

Mahala 2.
He, who salutes his Master and defies Him as well, never strikes any root.
False are both his actions – with God they find no place. *(p. 474)*

22

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥
ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥ ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥
ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥੨੨॥

सलोकु महला २ ॥
चाकरु लगै चाकरी नाले गारबु वादु ॥ गला करे घणेरीआ खसम न पाए सादु ॥
आपु गवाइ सेवा करे ता किछु पाए मानु ॥ नानक जिस नो लगा तिसु मिलै लगा सो परवानु ॥१॥२२॥

Salok Mahalā 2.
Chākar(u) lagai chākarī nāle gārab(u) vād(u). Galā kare ghaṇerīā khasam na pāe sād(u).
Āp(u) gavāe sevā kare tā kichh(u) pāe mān(u). Nānak jis no lagā tis(u) milai lagā so parvān(u).1.22.

Salok Mahala 2.
Should one engaged as a servant be proud and disputatious,
However much he may prattle, he never can please the Lord.
If he serves effacing himself, honour he would obtain,
Approved is he, says Nanak, who merges with whom he loves. *(p. 474)*

23

ਮਹਲਾ ੨ ॥
ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥
ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥੨੨॥

महला २ ॥
जो जीइ होइ सु उगवै मुह का कहिआ वाउ ॥
बीजे बिखु मंगै अंमृितु वेखहु एहु निआउ ॥२॥२२॥

Mahalā 2.
Jo jie hoe su ugvai muh kā kahiā vāo.
Bīje bikh(u) maṅgai aṅmrit vekhoh eh(u) niāo.2.22.

Mahala 2.
Whatever is in the mind, it comes to bear its fruit.
Whatever is in the mouth is nothing but merely wind.
What justice, if one sows but virulence, and wishes to reap Ambrosia. *(p. 474)*

24

ਮਹਲਾ ੨ ॥
ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥ ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥
ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥ ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥
ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੋ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥੨੨॥

महला २ ॥
नालि इआणे दोसती कदे न आवै रासि ॥ जेहा जाणै तेहो वरतै वेखहु को निरजासि ॥
वसतू अंदरि वसतु समावै दूजी होवै पासि ॥ साहिब सेती हुकमु न चलै कही बणै अरदासि ॥
कूड़ि कमाणै कूड़ो होवै नानक सिफति विगासि ॥३॥२२॥

Mahalā 2.
Nāl(i) iāṇe dostī kade na āvai rās(i). Jehā jāṇai teho vartai vekhoh ko nirjās(i).
Vastū aṅdar(i) vast(u) samāvai dūjī hovai pās(i). Sāhib setī hukam(u) na chalai kahī baṇai ardās(i).
Kūṛ(i) kamāṇai kūṛo hovai Nānak siphat(i) vigās(i).3.22.

Mahala 2.
Friendship with the immature flourishes never.
One can't act beyond one's intellect; this you may test and see.
Kind can merge with the kind; duality keeps them apart.
The Master you cannot order, to Him you can but pray.
False deeds make one evil; one blooms by praising God. *(p. 474)*

25

ਮਹਲਾ ੨ ॥
ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥
ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥੪॥੨੨॥

महला २ ॥
नालि इआणे दोसती वडारू सिउ नेहु ॥
पाणी अंदरि लीक जिउ तिस दा थाउ न थेहु ॥४॥२२॥

Mahalā 2.
Nāl(i) iāṇai dostī vaḍārū sio neh(u).
Pāṇī aṅdar(i) lik jio tis dā thāo na theh(u).4.22.

Mahala 2.
Friendship with the immature or with the arrogant,
Is like a line drawn in water, that leaves no mark or trace. *(p. 474)*

26

ਮਹਲਾ ੨ ॥
ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥
ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥੨੨॥

महला २ ॥
होइ इआणा करे कंमु आणि न सकै रासि ॥
जे इक अध चंगी करे दूजी भी वेरासि ॥५॥२२॥

Mahalā 2.
Hoe iāṇā kare kaṅm(u) āṇ(i) na sakai rās(i).
Je ik adh chaṅgī kare dūjī bhī verās(i).5.22.

Mahala 2.
Should an immature one do a job, it surely won't come right.
If ever he does a thing right, he surely spoils the next. *(p. 474)*

27

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥
ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥
ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

सलोकु महला २ ॥
एह किनेही दाति आपस ते जो पाईऐ ॥
नानक सा करमाति साहिब तुठै जो मिलै ॥१॥

Salok Mahalā 2.
Eh kinehī dāt(i) āpas te jo pāīai.
Nānak sā karmāt(i) sāhib tuṭhai jo milai.1.

Salok Mahala 2.
What sort of gift is that which we ourselves obtain ?
Wonderful gift is that which God with His Grace bestows. *(p. 474-75)*

28

ਮਹਲਾ ੨ ॥
ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥
ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥੨੩॥

महला २ ॥
एह किनेही चाकरी जितु भउ खसम न जाइ ॥
नानक सेवकु काढीऐ जि सेती खसम समाइ ॥२॥२३॥

Mahalā 2.
Eh kinehī chākrī jit(u) bhau khasam na jāe.
Nānak sevak(u) kāḍhīai je setī khasam samāe.2.23.

Mahala 2.
Of what benefit is the service that lifts not the dread of the Master ?
He alone is a real servant, who with the Master becomes one. *(p. 475)*

29

ਮਹਲਾ ੨ ॥
ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥ ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥੨੪॥

महला २ ॥
आपे साजे करे आपि जाई भि रखै आपि ॥ तिसु विचि जंत उपाइ कै देखै थापि उथापि ॥
किस नो कहीऐ नानका सभु किछु आपे आपि ॥२॥२४॥

Mahalā 2.
Āpe sāje kare āp(i) jāī bhi rakhai āp(i). Tis(u) vich(i) jaṅt upāe kai dekhai thāp(i) uthāp(i).
Kis no kahīai Nānakā sabh(u) kichh(u) āpe āp(i).2.24.

Mahala 2.
He creates and fashions the universe; and then keeps it in place.
Within it ushers He creatures; oversees their birth and death.
To whom can we complain, when He is all in all ? *(p. 475)*

30

ਸੋਰਠਿ ਵਾਰ ਮ: ੪
VAR SORATH M: 4

ਮ: ੨ ॥
ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥
ਜਹਾ ਦਾਣੇ ਤਹਾਂ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥੨॥੨੮॥

ਮਃ ੨ ॥
नकि नथ खसम हथ किरतु धके दे ॥
जहा दाणे तहाँ खाणे नानका सचु हे ॥२॥२८॥

M. 2.
Nak(i) nath khasam hath kirat(u) dhake de.
Jahā dāṇe tahāṅ khāṇe Nānakā sach(u) he.2.28.

M. 2.
Our nose-string is in the Master's hand.
Our deeds of the past lives drive us along.
Wherever our food is, thither we go.
Consider this true, says Nanak.

(p. 653)

31

ਸਲੋਕੁ ਮਃ ੨ ॥
ਜਿਨੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ ਵਿਥਾਰ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ ॥੧॥੭॥

सलोकु मः २ ॥
जिनी चलणु जाणिआ से किउ करहि विथार ॥
चलण सार न जाणनी काज सवारणहार ॥१॥७॥

Salok M. 2.
Jinī chalaṇ(u) jāṇiā se kio kareh vithār.
Chalaṇ sār na jāṇ-nī kāj savāraṇhār.1.7.

Salok M. 2.
Who know they have to die, why must they spread their affairs ?
They who can't see the truth of death, continue their vain pursuits. *(p. 787)*

32

ਮ: ੨ ॥
ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ ਚਲਣੁ ਹੋਇ ॥
ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ ਪਛੁਤਾਵਾ ਹੋਇ ॥੨॥੭॥

ਮਃ ੨ ॥
राति कारणि धनु संचीऐ भलके चलणु होइ ॥
नानक नालि न चलई फिरि पछुतावा होइ ॥२॥७॥

M. 2.
Rāt(i) kāraṇ(i) dhan(u) sañchīai bhalke chalaṇ(u) hoe.
Nānak nāl(i) na chalaī phir(i) pachhutāvā hoe.2.7.

M. 2.
One gathers wealth through the night of life.
As morning dawns, he is made to march.
Wealth goes not along, then one regrets.

(p. 787)

33

ਮਃ ੨ ॥
ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥
ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥੩॥੭॥

ਮਃ ੨ ॥
बधा चटी जो भरे ना गुणु ना उपकारु ॥
सेती खुसी सवारीऐ नानक कारजु सारु ॥३॥७॥

M. 2.
Badhā chaṭī jo bhare nā guṇ(u) nā upkār(u).
Setī khusī savārīai Nānak kāraj(u) sār(u).3.7.

M. 2.
Under duress who work, no merit they gain.
Right action is that which is done with one's free will. *(p. 787)*

34

ਮਃ ੨ ॥
ਮਨਹਠਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ ॥
ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੇ ॥੪॥੭॥

ਮਃ ੨ ॥
मनहठि तरफ न जिपई जे बहुता घाले ॥
तरफ जिणै सत भाउ दे जन नानक सबदु वीचारे ॥४॥७॥

M. 2.
Man-haṭh(i) taraf na jipaī je bahutā ghāle.
Taraf jiṇai sat bhāu de jan Nānak sabad(u) vīchāre.4.7.

M. 2.
A stubborn mind can't win the Lord to its side.
The Lord is won by true love, dwelling on the holy Word. *(p. 787)*

35

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਜਿਨਾ ਭਉ ਤਿਨ੍ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਨਿਭਵਿਆਹ ॥
ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਤਿਤੁ ਦੀਬਾਣਿ ਗਇਆਹ ॥੧॥੮॥

सलोक महला २ ॥
जिना भउ तिन्ह नाहि भउ मुचु भउ निभविआह ॥
नानक एहु पटंतरा तितु दीबाणि गइआह ॥१॥८॥

Salok M. 2.
Jinā bhau tinh nāhe bhau much(u) bhau nibh-viāh.
Nānak eh(u) paṭaṅtrā tit(u) dībāṇ(i) gaeāh.1.8.

Salok M. 2.
Those who fear their God, no other fear they have.
They who fear Him not, them much dread ensnares.
This mystery, says Nanak, is solved in the Court divine. *(p. 788)*

36

ਮਃ ੨ ॥
ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ ॥ ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ ਮੂਏ ਕਉ ਮੂਆ ॥
ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ ॥੨॥੮॥

ਮਃ ੨ ॥
तुरदे कउ तुरदा मिलै उडते कउ उडता ॥ जीवते कउ जीवता मिलै मूए कउ मूआ ॥
नानक सो सालाहीऐ जिनि कारणु कीआ ॥२॥८॥

M. 2.
Turde kau turdā milai uḍte kau uḍtā. Jīvte kau jīvtā milai mūe kau mūā.
Nānak so sālāhīai jin(i) kāraṇ(u) kīā.2.8.

M. 2.
That, which flows, mingles with that which flows.
That, which blows, mingles with that which blows.
That, which is living, mingles with that which is living.
That, which is dead, mingles with all that is dead.
Praised be the One who caused it to happen so.

(p.788)

37

ਮਹਲਾ ੨ ॥
ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨ੍ ਘਰਿ ਵਸਿਆ ਕੰਤੁ ॥
ਜਿਨ ਕੇ ਕੰਤ ਦਿਸਾਪੁਰੀ ਸੇ ਅਹਿਨਿਸਿ ਫਿਰਹਿ ਜਲੰਤ ॥੨॥੧੮॥

महला २ ॥
नानक तिना बसंतु है जिन्ह घरि वसिआ कंतु ॥
जिन के कंत दिसापुरी से अहिनिसि फिरहि जलन्त ॥२॥१८॥

Mahalā 2.
Nānak tinā basaṅt(u) hai jinh ghar(i) vasiā kaṅt(u).
Jin ke kaṅt disāpurī se aihnis(i) phireh jalaṅt.2.18.

Mahala 2.
It is always spring for them whose Spouse with them abides.
But those estranged from their Spouse, burn forever in fire. *(p. 791)*

38

ਮਃ ੨ ॥
ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਤਿਸ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥੨॥੧੯॥

ਮਃ ੨ ॥
पहिल बसंतै आगमनि तिस का करहु बीचारु ॥
नानक सो सालाहीऐ जि सभसै दे आधारु ॥२॥१९॥

M. 2.
Pahil basaṅtai āgman(i) tis kā karoh bīchār(u).
Nānak so sālāhīai ji sabhsai de ādhār(u).2.19.

M. 2.
Reflect on Him who flowered before the first ever spring.
Praise Him who made all creatures bloom. *(p. 791)*

39

ਮ: ੨ ॥
ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ ਹੋਇ ॥
ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥੩॥੧੯॥

मः २ ॥
मिलिऐ मिलिआ ना मिलै मिलै मिलिआ जे होइ ॥
अंतर आतमै जो मिलै मिलिआ कहीऐ सोइ ॥३॥१९॥

M. 2.
Miliai miliā nā milai milai miliā je hoe.
Aṅtar ātmai jo milai miliā kahīai soe.3.19.

M. 2.
The meeting of bodies is hardly a meeting. Real meeting is the meeting of souls.
He alone is said to have met (the Lord), who meets at the inmost core. *(p. 791)*

40

ਸਲੋਕ ਮ: ੨ ॥
ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਞੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ ॥
ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ ॥੧॥੨੦॥

सलोक मः २ ॥
किस ही कोई कोइ मंञु निमाणी इकु तू ॥
किउ न मरीजै रोइ जा लगु चिति न आवही ॥१॥२०॥

Salok M. 2.
Kis hī koī koe mañjh(u) nimāṇī ik(u) tū.
Kio na marījai roe jā lag(u) chit(i) na āvahī.1.20.

Salok M. 2.
Some have others to hang upon; I have none but You.
If You don't dwell in my mind, I shall but grieve to death. *(p. 791-92)*

41

ਮਃ ੨ ॥
ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮ੍ਲਿਓਇ ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥੨੦॥

मः २ ॥
जां सुखु ता सहु राविओ दुखि भी संम्हालिओइ ॥
नानकु कहै सिआणीए इउ कंत मिलावा होइ ॥२॥२०॥

M. 2.
Jāṅ sukh(u) tā sahu rāvio dukh(i) bhī saṅmālioe.
Nānak(u) kahai siāṇie io kaṅt milāvā hoe.2.20.

M. 2.
Should you be happy, remember Him; cherish Him if in pain.
O wise woman ! That's how your Spouse you can win. *(p. 792)*

42

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮ: ੩
VAR RAMKALI M: 3

ਮ: ੨ ॥
ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥
ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥੧੪॥

ਮਃ ੨ ॥
ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥
ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥੧੪॥

M. 2.
Jap(u) tap(u) sabh(u) kichh(u) maṅniai avar(i) kārā sabh(i) bād(i).
Nānak maṅniā maṅnīai bujhīai gur parsād(i).2.14.

M. 2.
What use atonement and meditation if one has no faith ?
Through the Guru's grace, believe in the One who is worth believing. *(p. 954)*

43

ਸਲੋਕ ਮਃ ੨ ॥
ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਇ ॥੧॥੧੫॥

सलोक मः २ ॥
नानक अंधा होइ कै रतना परखण जाइ ॥
रतना सार न जाणई आवै आपु लखाइ ॥१॥१५॥

Salok M. 2.
Nānak aṅdhā hoe kai ratnā parkhaṇ jāe.
Ratnā sār na jāṇaī āvai āp(u) lakhāe.1.15.

Salok M. 2.
If a blind man goes to appraise jewels,
Knowing not their worth only bares his ignorance. *(p. 954)*

44

ਮ: ੨ ॥
ਰਤਨਾ ਕੇਰੀ ਗੁਥਲੀ ਰਤਨੀ ਖੋਲੀ ਆਇ ॥ ਵਖਰ ਤੈ ਵਣਜਾਰਿਆ ਦੁਹਾ ਰਹੀ ਸਮਾਇ ॥
ਜਿਨ ਗੁਣੁ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ ਵਣਜਹਿ ਸੇਇ ॥ ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਨੀ ਅੰਧੇ ਵਤਹਿ ਲੋਇ ॥੨॥੧੫॥

मः २ ॥
रतना केरी गुथली रतनी खोली आइ ॥ वखर तै वणजारिआ दुहा रही समाइ ॥
जिन गुणु पलै नानका माणक वणजहि सेइ ॥ रतना सार न जाणनी अंधे वतहि लोइ ॥२॥१५॥

M. 2.
Ratnā kerī guthlī ratnī kholī āe. Vakhar tai vaṇjāriā duhā rahī samāe.
Jin guṇ(u) palai Nānkā māṇak vaṇjeh se-e. Ratnā sār na jāṇ-nī aṅdhe vateh loe.2.15.

M. 2.
The jeweller came and opened his purse of gems.
The seeker and the seller both got in wonder steeped.
They alone get these gems, merit who have in their bag.
Who can't value the gems, like the blind only grope. *(p. 954)*

45

ਸਲੋਕ ਮਃ ੨ ॥
ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥ ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਝੜਿ ਪਾਇ ॥
ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ ॥ ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਥੇ ਜਾਹਿ ॥੧॥੧੬॥

सलोक मः २ ॥
अंधे कै राहि दसिऐ अंधा होइ सु जाइ ॥ होइ सुजाखा नानका सो किउ उझड़ि पाइ ॥
अंधे एहि न आखीअनि जिन मुखि लोइण नाहि ॥ अंधे सेई नानका खसमहु घुथे जाहि ॥१॥१६॥

Salok M. 2.
Aṅdhe kai rāh(i) dasiai aṅdhā hoe su jāe. Hoe sujākhā Nānkā so kio ujhaṛ(i) pāe.
Aṅdhe eh(i) na ākhīan(i) jin mukh(i) loiṇ nāh(i). Aṅdhe seī Nānkā khasmoh ghuthe jāhe.1.16.

Salok M. 2.
If a blind man leads the way, who follow him are also blind.
He whose eyes are healthy, why should he stray from the path ?
Don't call him blind who has no eyes in his sockets.
Blind is he who strays from the Master's Path. *(p. 954)*

46

ਮਃ ੨ ॥
ਸਾਹਿਬਿ ਅੰਧਾ ਜੋ ਕੀਆ ਕਰੇ ਸੁਜਾਖਾ ਹੋਇ ॥ ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਜੇ ਸਉ ਆਖੈ ਕੋਇ ॥
ਜਿਥੈ ਸੁ ਵਸਤੁ ਨ ਜਾਪਈ ਆਪੇ ਵਰਤਉ ਜਾਣਿ ॥ ਨਾਨਕ ਗਾਹਕੁ ਕਿਉ ਲਏ ਸਕੈ ਨ ਵਸਤੁ ਪਛਾਣਿ ॥੨॥੧੬॥

ਮਃ ੨ ॥
साहिबि अंधा जो कीआ करे सुजाखा होइ ॥ जेहा जाणै तेहो वरतै जे सउ आखै कोइ ॥
जिथै सु वसतु न जापई आपे वरतउ जाणि ॥ नानक गाहकु किउ लए सकै न वसतु पछाणि ॥२॥१६॥

M. 2.
Sāhib(i) aṅdhā jo kīā kare sujākhā hoe. Jehā jāṇai teho vartai je sau ākhai koe.
Jithai su vasat(u) na jāpai āpe vartau jāṇ(i).
Nānak gāhak(u) kio lae sakai na vasat(u) pachhāṇ(i).2.16.

M. 2.
One who is blinded by God, only God can his sight restore.
He acts how he understands, despite being severally warned.
Whenever Reality is shrouded, ego then prevails.
If the seller knows not his wares, how may the customers buy ? *(p. 954)*

47

ਮਃ ੨ ॥
ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥੩॥੧੬॥

ਮਃ ੨ ॥
सो किउ अंधा आखीऐ जि हुकमहु अंधा होइ ॥
नानक हुकमु न बुझई अंधा कहीऐ सोइ ॥३॥१६॥

M. 2.
So kio aṅdhā ākhīai je hukmoh aṅdhā hoe.
Nānak hukam(u) na bujhaī aṅdhā kahīai soe.3.16.

M. 2.
We must not call him blind, whose eyes the Lord has taken.
Blind, says Nanak, is he who heeds not the Lord's command. *(p. 954)*

48

ਸਲੋਕ ਮਃ ੨ ॥
ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੇਇ ॥ ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ ਦੇਇ ॥
ਓਥੈ ਹਟੁ ਨ ਚਲਈ ਨਾ ਕੋ ਕਿਰਸ ਕਰੇਇ ॥ ਸਉਦਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾ ਕੋ ਲਏ ਨ ਦੇਇ ॥

सलोक मः २ ॥
नानक चिंता मति करहु चिंता तिस ही हेइ ॥ जल महि जंत उपाइअनु तिना भि रोजी देइ ॥
ओथै हटु न चलई ना को किरस करेइ ॥ सउदा मूलि न होवई ना को लए न देइ ॥

Salok M. 2.
Nānak chiṅtā mat(i) karoh chiṅtā tis hī he-e. Jal maih jaṅt upāe-an(u) tinā bhi rojī de-e.
Othai haṭ(u) na chalaī nā ko kiras kare-e. Saudā mūl(i) na hovaī nā ko lae na de-e.

Salok M. 2.
O Nanak ! Be not anxious, the Lord takes care of you.
Creatures that breed in water, there, He feeds them too.
No store is run there, no fields are tilled,
No trading there occurs, and no one buys or sells.

48 contd.

ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ ॥
ਵਿਚਿ ਉਪਾਏ ਸਾਇਰਾ ਤਿਨਾ ਭਿ ਸਾਰ ਕਰੇਇ ॥
ਨਾਨਕ ਚਿੰਤਾ ਮਤ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੇਇ ॥੧॥੧੮॥

जीआ का आहारु जीअ खाणा एहु करेइ ॥
विचि उपाए साइरा तिना भि सार करेइ ॥
नानक चिंता मत करहु चिंता तिस ही हेइ ॥१॥१८॥

Jīā kā āhār(u) jīa khāṇā eh(u) kare-e.
Vich(i) upāe sāirā tinā bhi sār kare-e.
Nānak chiṅtā mat karoh chiṅtā tis hī he-e.1.18.

Creatures eat creatures, thus He has decreed.
Whom He breeds in the oceans, there He provides them too.
So, rid your mind of worries, for the Lord takes care of you. *(p. 955)*

49

ਮਾਰੂ ਵਾਰ ਮ: ੩
VAR MARU M: 3

ਸਲੋਕ ਮ: ੨ ॥
ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥
ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥੧॥੨੦॥

सलोक मः २ ॥
आपे जाणै करे आपि आपे आणै रासि ॥
तिसै अगै नानका खलिइ कीचै अरदासि ॥१॥२०॥

Salok M. 2.
Āpe jāṇai kare āp(i) āpai āṇai rās(i).
Tisai agai Nānkā khale-e kīchai ardās(i).1.20.

Salok M. 2.
The Lord alone knows and the Lord alone acts;
And everything He sets right.
So stand before Him, Nanak, and offer your earnest prayers. *(p. 1093)*

50

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥੧॥੧॥

सलोक महला २ ॥
गुरु कुंजी पाहू निवलु मनु कोठा तनु छति ॥
नानक गुर बिनु मन का ताकु न उघड़ै अवर न कुंजी हथि ॥१॥१॥

Salok Mahalā 2.
Gur(u) kuṅjī pāhū nival(u) man(u) koṭhā tan(u) chhat(i).
Nānak gur bin(u) man kā tāk(u) nā ughṛai avar na kuṅjī hath(i).1.1.

Salok Mahala 2.
The house of the mind, roofed by the body,
Is locked by attachment. The Guru has the key.
Without the Guru, opens not the door of the mind,
For none else holds the key. *(p. 1237)*

51

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥
ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥ ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥

सलोक महला २ ॥
आपि उपाए नानका आपे रखै वेक ॥ मंदा किस नो आखीऐ जां सभना साहिबु एकु ॥
सभना साहिबु एकु है वेखै धंधै लाइ ॥ किसै थोड़ा किसै अगला खाली कोई नाहि ॥

Salok Mahalā 2.
Āp(i) upāe Nānkā āpe rakhai vek. Maṅdā kis no ākhīai jāṅ sabhnā sāhib(u) ek(u).
Sabhnā sāhib(u) ek(u) hai vekhai dhaṅdhai lāe. Kisai thoṛā kisai aglā khālī koī nāhe.

Salok Mahala 2.
The Lord created every Being, and gave it a separate place.
Who can we call inferior at all, since He is the Maker of all ?
The One Lord gives each one his task and oversees everyone.
He gives some more and gives some less, but none has empty hands.

51 contd.

ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ ॥੧॥੨॥

आवहि नंगे जाहि नंगे विचे करहि विथार ॥
नानक हुकमु न जाणीऐ अगै काई कार ॥१॥२॥

Āveh naṅge jāhe naṅge viche kareh vithār.
Nānak hukam(u) nā jāṇīai agai kāī kār.1.12.

Unclad we come, unclad depart, but, in between, make a show.
Nor do we know the Lord's Will, nor what is for us hereafter. *(p. 1238)*

52

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ ॥ ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮ੍ਹਾਲਿ ॥
ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਧਾ ਪਾਇ ॥ ਕੇਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ॥

सलोक महला २ ॥
साह चले वणजारिआ लिखिआ देवै नालि ॥ लिखे उपरि हुकमु होइ लईऐ वसतु सम्हालि ॥
वसतु लई वणजारई वखरु बधा पाइ ॥ केई लाहा लै चले इकि चले मूलु गवाइ ॥

Salok Mahalā 2.
Sāh chale vaṇjāriā likhiā devai nāl(i). Likhe upar(i) hukam(u) hoe laīai vasat(u) samhāl(i).
Vasat(u) laī vaṇjāraī vakhar(u) badhā pāe. Keī lāhā lai chale ik(i) chale mūl(u) gavāe.

Salok Mahala 2.
From the Merchant-King, the traders bring, on their account, the wares.
Based on accounts is issued the writ, and each secures his share.
The traders, they purchase their stuff, and pack their cargo up.
Some depart with handsome profit, others, they squander their stock.

52 contd.

ਥੋੜਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥
ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ ॥੧॥੩॥

थोड़ा किनै न मंगिओ किसु कहीऐ साबासि ॥
नदरि तिना कउ नानका जि साबतु लाए रासि ॥१॥३॥

Thoṛā kinai na maṅgio kis(u) kahīai sābās(i).
Nadar(i) tinā kau Nānkā je sābat(u) lāe rās(i).1.3.

None is with 'a little' content; so, whom can we admire ?
The Lord is pleased with only those who save their purse entire. *(p. 1238)*

53

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥ ਤਿਨੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ੍ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥੧॥੪॥

सलोक महला २ ॥
जिन वडिआई तेरे नाम की ते रते मन माहि ॥ नानक अंमृतु एकु है दूजा अंमृतु नाहि ॥
नानक अंमृतु मनै माहि पाईऐ गुर परसादि ॥ तिन्ही पीता रंग सिउ जिन्ह कउ लिखिआ आदि ॥१॥४॥

Salok Mahalā 2.
Jin vaḍiāī tere nām kī te rate man māhe. Nānak aṅmrit(u) ek(u) hai dūjā aṅmrit nāhe.
Nānak aṅmrit(u) manai māhe pāīai gur parsād(i). Tinhī pītā raṅg sio jinh kau likhiā ād(i).1.4.

Salok Mahala 2.
Those that are blessed with the glory of Your *Naam,*
Their minds are drenched with Your Love.
Says Nanak, there is but one *Amrit,* no other Nectar is.
This *Amrit* is attained by the grace of the Guru,
Those who are predestined, quaff it with abandon. *(p. 1238)*

54

ਮਹਲਾ ੨ ॥
ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰੇ ਸੋਇ ਸਾਲਾਹਿ ॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਦਾਤਾ ਨਾਹਿ ॥
ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕੀਤਾ ਆਕਾਰੁ ॥ ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥

महला २ ॥
कीता किआ सालाहीऐ करे सोइ सालाहि ॥ नानक एकी बाहरा दूजा दाता नाहि ॥
करता सो सालाहीऐ जिनि कीता आकारु ॥ दाता सो सालाहीऐ जि सभसै दे आधारु ॥

Mahalā 2.
Kītā kiā sālāhīai kare soe sālāh(i). Nānak ekī bāhrā dūjā dātā nāh(i).
Kartā so sālāhīai jin(i) kītā ākār(u). Dātā so sālāhīai ji sabhsai de ādhār(u).

Mahala 2.
Why must we praise the creature ? The Creator only need we laud.
There is no other Giver, says Nanak, except the One sole Lord.
O ! praise the Lord-Creator, who made all that exists.
O ! praise the Lord-Provider, who answers every need.

54 contd.

ਨਾਨਕ ਆਪਿ ਸਦੀਵ ਹੈ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥
ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੨॥੪॥

नानक आपि सदीव है पूरा जिसु भंडारु ॥
वडा करि सालाहीऐ अंतु न पारावारु ॥२॥४॥

Nānak āp(i) sadīv hai pūrā jis(u) bhaṅḍār(u).
Vaḍā kar(i) sālāhīai aṅt(u) na pārāvār(u).2.4.

Eternal is the Master, and full to the brim His Store.
So praise the Lord exalted, who has no end, no shore. *(p. 1239)*

55

ਸਲੋਕ ਮਹਲਾ ੨ ॥
ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ ॥ ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੋ ਪਰਵਾਣੁ ॥
ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥

सलोक महला २ ॥
तिसु सिउ कैसा बोलणा जि आपे जाणै जाणु ॥ चीरी जा की ना फिरै साहिबु सो परवाणु ॥
चीरी जिस की चलणा मीर मलक सलार ॥ जो तिसु भावै नानका साई भली कार ॥

Salok Mahalā 2.
Tis(u) sio kaisā bolṇā je āpe jāṇai jāṇ(u). Chīrī jā kī nā phirai sāhib(u) so parvāṇ(u).
Chīrī jis kī chalṇā mīr malak salār. Jo tis(u) bhāvai Nānkā sāī bhalī kār.

Salok Mahala 2.
So, how should we address Him who knows what's there to know.
Whose writ no one can question; who is acknowledged as Lord.
All kings and nobles and warriors, but His directions take.
Propitious is that conduct which earns the Pleasure of God.

55 contd.

ਜਿਨ੍ਹਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨ੍ਹਾ ਕਿਛੁ ਨਾਹਿ ॥ ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥
ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥ ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥੧॥੫॥

जिन्हा चीरी चलणा हथि तिन्हा किछु नाहि ॥ साहिब का फुरमाणु होइ उठी करलै पाहि ॥
जेहा चीरी लिखिआ तेहा हुकमु कमाहि ॥ घले आवहि नानका सदे उठी जाहि ॥१॥५॥

Jinhā chīrī chalṇā hath(i) tinhā kichh(u) nāhe. Sāhib kā phurmāṇ(u) hoe uṭhī karlai pāhe.
Jehā chīrī likhiā tehā hukam(u) kamāhe. Ghale āveh Nānkā sade uṭhī jāhe.1.5.

We carry out His Orders, for nothing is in our hands.
From Him when comes the signal, we rise and take the path.
When He dispatches His Order, submit to it we ought –
For sent by Him we come, and beckoned by Him, depart. *(p. 1239)*

56

ਮਹਲਾ ੨ ॥
ਸਿਫਤਿ ਜਿਨਾ ਕਉ ਬਖਸੀਐ ਸੇਈ ਪੋਤੇਦਾਰ ॥ ਕੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ ਤਿਨ੍ਹ ਮਿਲੇ ਭੰਡਾਰ ॥
ਜਹ ਭੰਡਾਰੀ ਹੂ ਗੁਣ ਨਿਕਲਹਿ ਤੇ ਕੀਅਹਿ ਪਰਵਾਣੁ ॥ ਨਦਰਿ ਤਿਨ੍ਹ ਕਉ ਨਾਨਕਾ ਨਾਮੁ ਜਿਨ੍ਹ ਨੀਸਾਣੁ ॥੨॥੫॥

महला २ ॥
सिफति जिना कउ बखसीऐ सेई पोतेदार ॥ कुंजी जिन कउ दितीआ तिन्हा मिले भंडार ॥
जह भंडारी हू गुण निकलहि ते कीअहि परवाणु ॥ नदरि तिन्हा कउ नानका नामु जिन्हा नीसाणु ॥२॥५॥

Mahalā 2.
Siphat(i) jinā kau bakhsīai seī potedār. Kuṅjī jin kau ditīā tinhā mile bhaṅḍār.
Jah bhaṅḍārī hū guṇ nikleh te kīah(i) parvāṇ(u).
Nadar(i) tinhā kau Nānkā nām(u) jinhā nīsāṇ(u).2.5.

Mahala 2.
Whom the Lord blesses with His praise,
Them He entrusts His Treasure.
Unto them He gave the key, they can His treasure unlock.
The keepers who are honest, by Him they stand approved.
And they only His grace receive, whose insignia is His *Name.* *(p. 1239)*

57

ਸਲੋਕ ਮ: ੨ ॥
ਕਥਾ ਕਹਾਣੀ ਬੇਦੀਂ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ॥
ਉਤਮ ਮਧਿਮ ਜਾਤੀਂ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ ॥

सलोक मः २ ॥
कथा कहाणी बेदीं आणी पापु पुंनु बीचारु ॥ दे दे लैणा लै लै देणा नरकि सुरगि अवतार ॥
उतम मधिम जातीं जिनसी भरमि भवै संसारु ॥

Salok M. 2.
Kathā kahāṇī bedīṅ āṇī pāp(u) puṅn(u) bīchār(u). De de laiṇā lai lai deṇā narak(i) surag(i) avtār.
Utam madhim jātīṅ jinsī bharam(i) bhavai saṅsār(i).

Salok M. 2.
Legends and stories that the Vedas brought, reflect on virtue and vice.
Prized or punished are our deeds and we are cast into heaven or hell.
The world is caught in such delusions as caste and status and class.

57 contd.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥ ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ ॥
ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ॥ ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੋ ਲਿਖੀਐ ਲੇਖੈ ॥੧॥੧੬॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥ ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ ॥
ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ॥ ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੋ ਲਿਖੀਐ ਲੇਖੈ ॥੧॥੧੬॥

Aṅmrit bāṇī tat(u) vakhāṇī giān dhiān vich(i) āī.
Gurmukh(i) ākhī gurmukh(i) jātī surtiṅ karam(i) dhiāī.
Hukam(u) sāj(i) hukmai vich(i) rakhai hukmai aṅdar(i) vekhai.
Nānak agoh haumai tuṭai tāṅ ko likhīai lekhai.1.16.

The Word—Ambrosial of the Guru speaks at the Essence of the Real,
It ushers for us mindful pondering and wisdom divine.
The *Gurmukh* chants it, knows it, marks it, and meditates it with care.
The Lord, by His will, creates and supports and keeps the world under Gaze.
Should a man but shatter his ego, Divine Nod he deserves. *(p. 1243)*

58

ਮਃ ੨ ॥
ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ ਜਰੂਰਤਿ ॥ ਹੋਵਹਿ ਲਿੰਙ ਝਿੰਙ ਨਹ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ ॥
ਜੋ ਓਸੁ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ ॥੨॥੨੦॥

मः २ ॥
जैसा करै कहावै तैसा ऐसी बनी जरूरति ॥ होवहि लिंङ झिंङ नह होवहि ऐसी कहीऐ सूरति ॥
जो ओसु इछे सो फलु पाए तां नानक कहीऐ मूरति ॥२॥२०॥

M. 2.
Jaisā karai kahāvai taisā aisī banī jarūrat(i). Hoveh liṅg jhiṅg nah hoveh aisī kahīai sūrat(i).
Jo os(u) ichhe so phal(u) pāe tāṅ Nānak kahīai mūrat(i).2.20.

M. 2.
By their actions men are known; and that is how it should be.
To be authentic and not non-entity – such must one's aspect be.
What they desire, they sure receive, for they are the image of God. *(p. 1245)*

59

ਮ: ੨ ॥
ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥ ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥
ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥ ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥੨॥੩॥

ਸਃ ੨ ॥
ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥ ਏਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥
ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥ ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥੨॥੩॥

M. 2.
Vaidā vaid(u) suvaid(u) tū pahilāṅ rog(u) pachhāṇ(u).
Aisā dārū loṛ(i) lahu jit(u) vaṅjhai rogā ghāṇ(i).
Jit(u) dārū rog uṭhiaih tan(i) sukh(u) vasai āe. Rog(u) gavāeh(i) āpṇā ta Nānak vaid(u) sadāe.2.3.

M. 2.
If you are a skilled physician, diagnose the malady first.
Then prescribe such remedy for it, as roots-out all disease.
Give a potion that cures the malady, and also comfort grants.
And if you can but heal yourself, then be a healer known. *(p. 1279)*

60

ਸਲੋਕ ਮਃ ੨ ॥
ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਕੰਤੈ ਚਿਤਿ ਕਰੇਹੁ ॥
ਨਾਨਕ ਝੂਰਿ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ੍ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ ॥੧॥੪॥

सलोक मः २ ॥
सावणु आइआ हे सखी कंतै चिति करेहु ॥
नानक झूरि मरहि दोहागणी जिन्ह अवरी लागा नेहु ॥१॥४॥

Salok M. 2.
Sāvaṇ(u) āiā he sakhī kaṅtai chit(i) kareh(u).
Nānak jhūr(i) mareh dohāgaṇī jinh avarī lāgā neh(u).1.4.

Salok M. 2.
The month of *Sāvan* has arrived, think of your loving Groom.
The fallen woman who falls for another, shall only pine and perish. *(p. 1280)*

61

ਮਃ ੨ ॥
ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ ॥
ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੨॥੪॥

मः २ ॥
सावणु आइआ हे सखी जलहरु बरसनहारु ॥
नानक सुखि सवनु सोहागणी जिन्ह सह नालि पिआरु ॥२॥४॥

M. 2.
Sāvaṇ(u) āiā he sakhī jalhar(u) barsanhār(u).
Nānak sukh(i) savan(u) sohāgaṇī jinh sah nāl(i) piār(u).2.4.

M. 2.
The month of *Sāvan* has arrived; the clouds have oped their hearts.
Blessed soul-brides they calmly sleep who love their Husband-Lord. *(p. 1280)*

62

ਸਲੋਕ ਮਃ ੨ ॥
ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥੧॥੨੨॥

सलोक मः २ ॥
नाउ फकीरै पातिसाहु मूरख पंडितु नाउ ॥ अंधे का नाउ पारखू एवै करे गुआउ ॥
इलति का नाउ चउधरी कूड़ी पूरे थाउ ॥ नानक गुरमुखि जाणीऐ कलि का एहु निआउ ॥१॥२२॥

Salok M. 2.
Nāo phakīrai pāt(i)sāh(u) mūrakh paṅḍit(u) nāo. Aṅdhe kā nāo pārkhū evai kare guāo.
Ilat(i) kā nāo chaudharī kūṛī pūre thāo. Nānak gurmukh(i) jāṇiai kal(i) kā eh(u) niāo.1.22.

Salok M. 2.
The beggar is called a king, A blockhead is counted wise.
The blind one is called a seer, the talk goes round thiswise.
The prankster is deemed a leader, the liar gets choicest seat.
The Guru has thus informed us – This is the spirit of *Kali Yuga*. *(p. 1288)*

63

ਮਃ ੨ ॥
ਨਾਨਕ ਦੁਨੀਆ ਕੀਆਂ ਵਡਿਆਈਆਂ ਅਗੀ ਸੇਤੀ ਜਾਲਿ ॥
ਏਨੀ ਜਲੀਈਂ ਨਾਮੁ ਵਿਸਾਰਿਆ ਇਕ ਨ ਚਲੀਆ ਨਾਲਿ ॥੨॥੨੬॥

ਮਃ ੨ ॥
नानक दुनीआ कीआं वडिआईआं अगी सेती जालि ॥
एनी जलीईं नामु विसारिआ इक न चलीआ नालि ॥२॥२६॥

M. 2.
Nānak duniā kīāṅ vaḍiāīāṅ agī setī jāl(i).
Enī jalīiṅ nām(u) visāriā ik na chalīā nāl(i).2.26.

M. 2.
Let us cast the worldly glories into a blazing fire,
For these cursed ones, they always cause us to forget the Lord.
Not one of them shall go with us when we from here depart. *(p. 1290)*

Musings of Guru Angad

An interesting aspect of Guru Angad's musings is that most of his themes, in a way, reflect his autobiographic experiences. His concepts, almost invariably, appear to mirror his actual life-happenings. Whether it is his concept of God or the way to attain union with him, he seems to be reliving his own mystic experience in words. If he talks about the relation between the Master and the disciple, he appears to be talking of his own relationship with Guru Nanak as well. When he chooses to ponder over the reality of the world, he departs from the Vedantic view of *Māyā,* which holds that this world is unreal or illusory, and holds it to be real, being the abode of the 'True One'. When he talks about man, he looks for the causes of his alienation from his Creator, and suggests the way to achieve reconciliation. Let us take an opportunity to cast a glance at some of his outstanding themes.

Concept of God

Guru Angad's concept of God, not unexpectedly, makes no departure whatsoever from that of Guru Nanak. He is "the One" (3, 8, 51, 54).[1] He is Eternal and Infinite (54).

He is the Creator (28) who oversees His Creation (28). He is the great Giver, and Real Gifts are only those that one receives from Him (27).

1. The numbers in the parenthesis refer to verse numbers in the text of the Guru's works as presented in the present book.

Guru Angad Dev designates Him as the "Master of both the Ends" (10). The two *ends* here signify any of a number of polarities such as 'Here and Hereafter', '*Dhāt* and *Liv,*'[2] or '*Paap* and *Punn.*'[3]

The Guru considers God as the cause of causes (12). His decree is unchallenged (55). His Will is sovereign (4, 16, 51, 53). He is All-in all (29). He creates and fashions the universe and keeps everything in proper order (29). All creation is subject to Him and He sustains it by His mighty Power (12). He pervades everywhere, and resides in every heart; so, He knows all (55) and everything functions according to His Will (10).

It is only some rare, lucky persons who hold the Guru as their spiritual mentor, and as per his instructions, praise God (7). Through laudation of the Lord, they merge with the Truth (14). They know that only the Creator is worthy of Praise (54) and realize that one cannot order the Lord. With Him it is only prayer that works (24).

Reality of the World

According to the most popular Hindu philosophy, *Vedānta,* (also deemed to be the most authentic), the world has been considered a Grand Illusion (*Māyā*). This view, in a modified way, and with a different accent, has reverberated in *Gurbānī* also. In the Guru's works, the world is

2. *Dhāt* in Gurmat signifies the 'worldly rat race' and *Liv* signifies 'loving devotion to God'.
3. *Paap* signifies sinful conduct and *Punn* stands for meritorious or virtuous conduct.

considered to be *Māyā* in the sense of being ephemeral and not in the sense of being false. Guru Angad Dev holds that since the True Lord pervades in every particle of this world, how can this world be considered illusory or false ? (19).

The State of Mankind

Since all humankind is God's creation, Guru Angad Dev admonishes us against looking upon anyone as 'inferior' or 'superior' (51, 57). All men are equal in the eyes of their Creator. Yet, most men are spiritually un-illumined or *blind* (45, 46, 47). Being 'blind', one is unable to appreciate or evaluate spiritual gems (43). The Guru counsels humans to first judge themselves before they proceed to judge others (11); in any case, in judging others they must not be unjust (23).

Man hankers after desire, but desire is never satiated (9). Hankering after desire only signifies the intensity of the desire. Man continues to go where his hunger takes him (30). However, the Guru admonishes man against greed (52) and informs him that labouring to gather wealth is spiritually unprofitable. Wealth, for which man struggles day and night never accompanies anyone to the hereafter (32, 52). Man is not only greedy, but also unreasonable in that while he sows poison, he wishes to harvest Nectar (23).

Man thinks too much of himself and often tends to overstep his ability (10) or even the situational requirement, but, doing this, only comes to grief (10).

Mortality and Anxiety

The Guru reminds us that mortality is human destiny (51). However, man seldom consciously reminds himself of the ephemeralness of his life (31). Only those who keep it in mind, live more authentically. Those who know that they have to depart would not greed for wealth (32). They realize that one has to leave everything here when one departs (32).

The Guru wants us to uphold and maintain our courage under all circumstances. Even when we lose our strength, we must not lose our heart (59). Death is nothing to fear. In fact, nothing is to be feared except the Lord (5, 35). All other fears vanish if one learns to live under the Lord's Awe (35).

The Guru admonishes us against generating any kind of anxiety in ourselves. How can one, who believes in the protectorate of an Omnipotent God, be anxious about anything when he knows that God Almighty ever takes full care of all His creatures in every way (48) ? Absolute self-surrender is required before such a Powerful Deity. Self-surrender really signifies "being dead while still being alive" (4).

Haumai (egoism)

If God resides within every Being, then how is it that we do not perceive Him ?
What is the cause of our alienation from Him ? Guru Ram Das, the Fourth Nanak said :

The soul-bride and the Husband-Lord live together in one place,
But, the tough wall of haumai stands in between.[4]

4. ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥ —*SGGS, p. 1263*

It is our egoism that separates us from God. Guru Angad Dev explains the significance of *haumai* (17). Two significant aspects of *haumai* that are basically his own original accents are: first, that *haumai* is not outside of the Divine Decree (17); second, that although *haumai* is a malignant malady, its remedy also lies within itself (17).

Gurmukh

Gurmukh means one whose face is Guru-wards and hence is God-oriented. Such a one is always on friendly terms with God's creatures and the created Nature that He has so widely spread out. He especially reveres sources of water such as rivers (7) for not only is water the progenitor of all (8), it is also an important source of purification. In the heart and on their tongue of those who love the rivers is ever the Name of the Lord (7). In the early, pre-dawn hours, they imbibe the Nectar of the Lord's Grace (7).

Should a *manmukh*, an ego-oriented individual, come into conflict with the *Gurmukh*, he (the former) is bound to come to grief (10). Being God-oriented, the *Gurmukh* is conversant with the Divine Mystery (57) as an experience.

Attaining Union with God

While egoism separates us from God, yet, it is itself not outside the Will of God (17). Then, one might ask, how may union with God be attained ? Guru Angad Dev prescribes two important

determiners of entry into the Divine Realm. The first one is the Guru (50). The real Guru (51) is one who illumines and enlightens (15). He it is, who has the key to the secret inner portal of the soul (50). It is in his heart that God established Himself and who made the world conversant with the Lord as Divine Essence (*Nām*) through the revealed Word (*shabad*) (17, 18). The entirety of the Word-corpus as revealed through the Guru is called his *bānī* (57). *Nām,* on the one hand, is the Essence of Divine Creativity. On the other, it is also the password that ensures one entry into the Divine Court (7, 53). The other determiner is the Divine Grace (7) without which, even a Guru cannot be found.

Relationship with the Guru

Guru Angad Dev, himself established an unparalleled relationship of absolute self-surrender and complete identification with Guru Nanak. It has been considered a model in the spiritual realm. Guru Angad Dev eulogizes such identification in his *shlokas* (28). Unconditional self-surrender and unexceptionable obedience to the Master (33) has been considered by him to be prescriptive spiritual praxis for the disciple.

A disciple, who salutes the Master all right, but disputatiously argues with him as well (22), is basically indecorous. The spiritual relationship between the Guru and the Sikh requires complete surrender of the ego (22) without any demur (33). Such a relation should be steeped in such love as leads to merger with the Master (28).

Love

Love unites. It cements the souls together. It renders those in love inseparable (1, 2, 5, 40). It happens spontaneously (32), is single-pointed, and non-transferable (20, 60, 61). It does not brook separation. The pangs of separation from the Beloved (2) are unbearable. It behooves one to die rather than to live after the loved one has passed away (1). In fact, Love and Awe are the twin spiritual virtues (5) that lead to the realization of the Lord. One imbued with the Love of God not only becomes unconcerned with the world (6), but also becomes unafraid.

Friendship

The Guru has given us many fundamental propositions about friendship. He advises us not to become friends with an immature individual – he is bound to disappoint us. Should he happen to do an odd thing well, he would, most likely, falter in the very next undertaking (26). The Guru does not recommend an arrogant person to be considered for friendship either (25). These two friendships – that with the immature and that with the arrogant – are as insubstantial as a line drawn in water (25).

Conclusion

Guru Angad Dev not only touches the core of fundamental theological issues, but deals with them in such simple language as renders them understandable even to the most un-sophisticated. He is

able to weld together sublime spirituality and folk simplicity. His musings attain great intensity of emotion when he talks about the relationship of a disciple with his Guru, his quest for the Creator, and his non-attachment (*vairāg*) with the world.

He lays great emphasis on the need for a Guru or a spiritual mentor. He brings into relief not only his importance, but also his guidance, and his ability to unlock the inner spiritual portals of the disciple.

Within the relatively brief gamut of only 63 *shlokas*, the Guru runs meaningfully over a multiplicity of spiritual and moral themes. He dwells on the concept of God, divine Love, pangs of parting and suffering of apartness. He describes the fate of the ego-oriented man and his misery. He urges us to evaluate ourselves, and know our moral assets and liabilities. He encourages us to develop control over our senses and to conquer our mind. He informs us of the limitations of human ability and feebleness of human will. He laments the moral decline in the current times, and admonishes us against materialistic values and warns us against morbid consequences of such an ideology. He assures us that there is no reason for us to feel anxious or afraid when our benevolent Almighty God is looking after us. All these are among the variety of themes that span the expanse of his viewpoint, the profundity of his thought and absolute veracity and authenticity of his mystical endowment.

His Poetics

Guru Angad Dev's profound and inspiring hymns bear testimony to the inalienable identification between the first Master and the disciple-turned-Master. Yet, there is ample evidence that in spite of this identification with Guru Nanak, Guru Angad seems to preserve his personal epigrammatic identity of style as well. His imagery, symbols, metaphors and diction, all bear testimony to the element of literary individuality then he preserves.

Choice of Genre

Guru Angad employed the *shloka* as his chosen genre. The term *shloka,* in Sanskrit, means laudation or praise. As a corollary, a hymn of praise has also been called a *shloka.* The Guru-poets whose compositions are to be found in Sri Guru Granth Sahib, all wrote *shlokas* but not exclusively. Distinctively, Guru Angad Dev has exclusively employed this genre, and no other. That seems to suit the soul of his wit. Guru Arjan Dev, the fifth Guru, when he compiled the *editio princeps* of the said holy book, tried to accommodate the *shlokas* composed by the various Gurus in between the *pauṛīs* (stanzas) of the various *Vārs* (Odes) in its text. However, all the *shlokas* could not be accommodated in this manner. Some, that could not be so accommodated, were placed towards the end of the holy book under the caption, *Shlok Vārān te Vadhīk* i.e. *shlokas* in excess of the odes. All the *shlokas* of Guru Angad Dev, without exception, could be given accommodation within the

various *Vārs*. The *shlokas* thus interposed between the *pauṛīs* do not have thematic correlation with the *pauṛīs* or other *shlokas* they are juxtaposed with. However, there are occasional exceptions. One example from Guru Angad Dev's *shlokas* is the one on the theme of *haumai* which not just follows but also thematically supplements Guru Nanak's *shloka* that precedes it. It seems likely that the *shlokas* have been inserted between the *pauṛīs* more to provide relief from tedium than for concordance or extension of themes.

Poetic Mode and Meter

Shlokas have generally been written in the *dohā* (couplet) mode (*chhand*) with 24 *mātrās* (phonemic units) in a line. Here is a *shloka* of Guru Angad Dev in the classical *dohā* form :

> *If a hundred moons were to rise, and a thousand suns were to blaze,*
> *Despite such light, without the Guru, shall utmost gloom prevail.(15)*[5]

Classically a *dohā* has two lines and each of its lines has 24 *mātrās*. Each line consists of two fragments respectively having 13 and 11 *mātrās*. However, the Guru does not adhere to this prescription in all his *shlokas*. He exercises poetic license, both with regard to the number of lines in a *shloka* (which range variously up to 12) as also the number of *mātrās* in each line (which range between 23 and 27).

5. ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥ —*SGGS, p. 463*

In a few of his *shlokas,* the Guru employs the *sorṭhā* meter. *Sorṭhā* is an inverted form of *dohā* in which not only the two fragments of a line are reversed (from 13, 11 to 11, 13), but the lines instead of rhyming at the end, rhyme in their middle at the end of the first fragment. Here is an example of a *sorṭhā*:

What kind of gift is that, with effort that we obtain ?
Wonderful gift is that, which the Lord in His grace bestows. (27)[6]

Besides *dohā,* and its inverted form, *sorṭhā,* the Guru has experimented with some other meters as well. These meters include *sārangi* (in *shloka* 3), *unman* (*shloka* 4), *radica* (*shloka* 11), *Neshani* (*shloka* 36), *amritdhuni* (*shloka* 16), *rūpmālā* (*shloka* 57) and *lalitpad* (*shloka* 18, 19). I have used the term 'experimented', because the Guru seems to have taken considerable poetic liberty with at least some of them. That does not spell any lack of skill, but signifies his aversion to servility to prosodic prescriptions at the cost of substance. That reminds us that poetics follow poetry and not the other way around. Poetry need not follow poetics; it creates poetics.

Style and Mode of Communication

Guru Angad seems to have a mode of communication that is identifiably his own. His homely style, un-garnished form, simple diction, and native poetic grace characterize his verse. In spite of his

6. ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥ ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥ —*SGGS, p. 475*

identity with his Master, refreshing thematic ingenuity, spurts out at places to significantly supplement what his Master has said. Even where he seems to speak on the same theme as the Master expounded, he often unfolds some novel aspects thereof. As alluded to above, this can be seen in bold relief in his *shloka* on *haumai* in Āsā kī Vār following the *shloka* of Guru Nanak on the same theme.

In the choice of diction, he clearly holds his own ground. He displays impressive proximity to Punjabi folk-idiom of his times. However, the inordinate simplicity of his diction, does not in any way compromise with his doctrinal verity or spiritual profundity. He is so close to folk mind in his verses that a large number of his lines have become popular folk-proverbs (vide addendum to this section).

The Guru's *shlokas* are known for their laconic wit and non-encumbered terseness. Lucidity of expression, perspicuity of diction, and trenchant sententiousness are his mentionable qualities. He is not obscure or diffuse or even redundant at any place. He is, not at all dilatory, verbose or rambling. Sublimity of content and veracity of expression are the twin virtues of his verse. He is at once simple as well as solid, but nowhere ornate or pompous. In short, while he is clear and crisp in his expression, he is at the same time spiritually elevating and felicitous.

Imagery and Symbolism

His imagery as also his symbolism is rooted in some of the prominent aspects of folk life. Guru Angad Dev was able to employ images from commercial life, deftly as well as appropriately to drive

home his spiritual message. In *shloka* 52 he employs a good range of images from the field of commerce :

From the Merchant-King, the dealers bring the stock on their account.
Based on accounts, was issued the writ; and each secures his share.
The traders, they purchase their stuff and pack their cargo up.
Some of them depart with profit; others, they squander their stock.
No one is with 'a little' content; so whom can one admire ?
The Lord is pleased with only those, who save their purse entire.(52)

The Merchant-King here is God, the dealers are the humans, and the stock is the vantage one is blessed with under the Divine decree. 'Given to their care' symbolizes their being responsible for what they have gotten. The profit is that of *Nām*[7] without which life-stuff just gets squandered.

There is another set of symbols that the Guru draws from the trade of a jeweller. This can be seen in the following *shloka* :

The jeweller came and opened his purse of gems.
The seeker and the seller both got steeped in wonder.

7. One is reminded here of the following lines of Guru Ram Das :
The Lord's *Nām* is my commerce, my trade.
To me has the Guru awarded the agency.
I keep the books of the account of *Nām*,
So *Yama's* terror haunts me no more. —*SGGS, p. 593*

They alone can buy the jewels, who have merit in their bag.
They, who can't value the gems, like a blind man only grope. (44)

The following *shloka* that dwells on the role of the Guru employs the imagery of a locked storehouse :

The house of the mind, roofed by the body,
Is locked by attachment, and the Guru has the key.
Without the Guru, says Nanak, opens not the mind's door,
And none else has the key. (50)

The Mind here stands for the storehouse (of merit), but is roofed (covered) by body (materiality); the lock (of ignorance) is fixed on its door and the Guru alone possess the key (of spiritual knowledge). Hence without the Guru, the mind cannot be unlocked.

The image of the locked treasure-house and its key with the Guru has also been adopted in another *shloka :*

Whom the Lord blesses with His Praise,
They are keepers of the Lord's Treasure.
Unto them is the key entrusted,
They can the Treasure unlock.(56)

8. The central meaning of this *shloka* has also been couched in another place employing the symbol of the world-ocean.
Fruitless is one's life, if one realizes not the Lord.
The world-ocean cannot be swum across without the Guru's grace.(12)

We encounter the image of blindness (representing ignorance) recurrently in several *shlokas*:

If a blind man shows the way, one who follows him is blind as well.
He whose eyes are intact why must he stray from the path ?
Do not call him blind who has no eyes in his sockets,
Blind is he only who strays from the Master's path.(45)

And again :

Why must one call him 'blind' whom the Lord has deprived of eyes.
Says Nanak, blind is he who heeds not the Lord's command.(47)

Then, the Guru tells us that

One whom the Lord has blinded, the Lord alone can his sight restore.(46)

Human relations also, not unnaturally, form a part of his symbolic imagery. Father, mother, nurse, servant, friend, lover all find their place. Love, especially for the Spouse[9] stands out in relief.

It is ever 'spring' for those (women), whose husband with them resides.
Those estranged from the spouse, burn they ever in fire.(37)

The Guru portrays the severity of the pain of separation (*birhā*) with intense poetic sensitivity:

9. A line from Guru Nanak is relevant here to grasp the meaning of 'Spouse'. It is :
There is only one Male (*Purakh*) in this world; all others are only females.

Behooves one to end one's life prior to whom one loves.
Cursed would be one's survived his love. (1)

Some of his images have a unique dynamic tenor about them. Watch the following illustrations :

Friendship with the immature as with the arrogant
Is like a line drawn in water that leaves no mark or trace. (25)

Our nose-string is in the Master's hand,
Our past deeds drive us along.
Wherever our food is, thither we go.
Consider this true, says Nanak. (30)

The Guru, in the following *shloka* employs extended imagery of sea-life in order to instruct man to repose his trust in God and to leave all his anxieties to Him.

O Nanak, be not anxious, for the Lord takes care of you.
The creatures that breed in water, there He feeds them too.
No store is run there, no fields are tilled.
No trading occurs, none buys or sells.
Creatures eat creatures, thus He decreed.
Whom He created in the seas, there He provides them too.
Rid your mind of worries, for the Lord takes care of you. (48)

At times, the Guru employs parallel but contrasting images to place an accent on the theme in hand. For example, in the following verse, he brings into relief the morbid vulgarity of the spirit of *Kali Yuga*, the Dark Age :

The beggar is called a king, the blockhead is reckoned as wise.
The blind one is called a seer, the talk goes go round this wise.
The prankster is deemed a leader, the liar gets choicest seat,
The Guru has thus informed us, this is the spirit of Kali Yuga. (62)

In another verse, the Guru stresses the 'meeting of the like with like', and concludes that we must praise God who is the Cause of causes and keeps His Creation in perfect order.

That, which flows, mingles with that which flows.
That, which blows, mingles with that which blows.
That, which lives, mingles with that which is living.
That, which is dead, mingles with all that is dead.
Praise Him, Nanak, who enounced this scheme. (36)

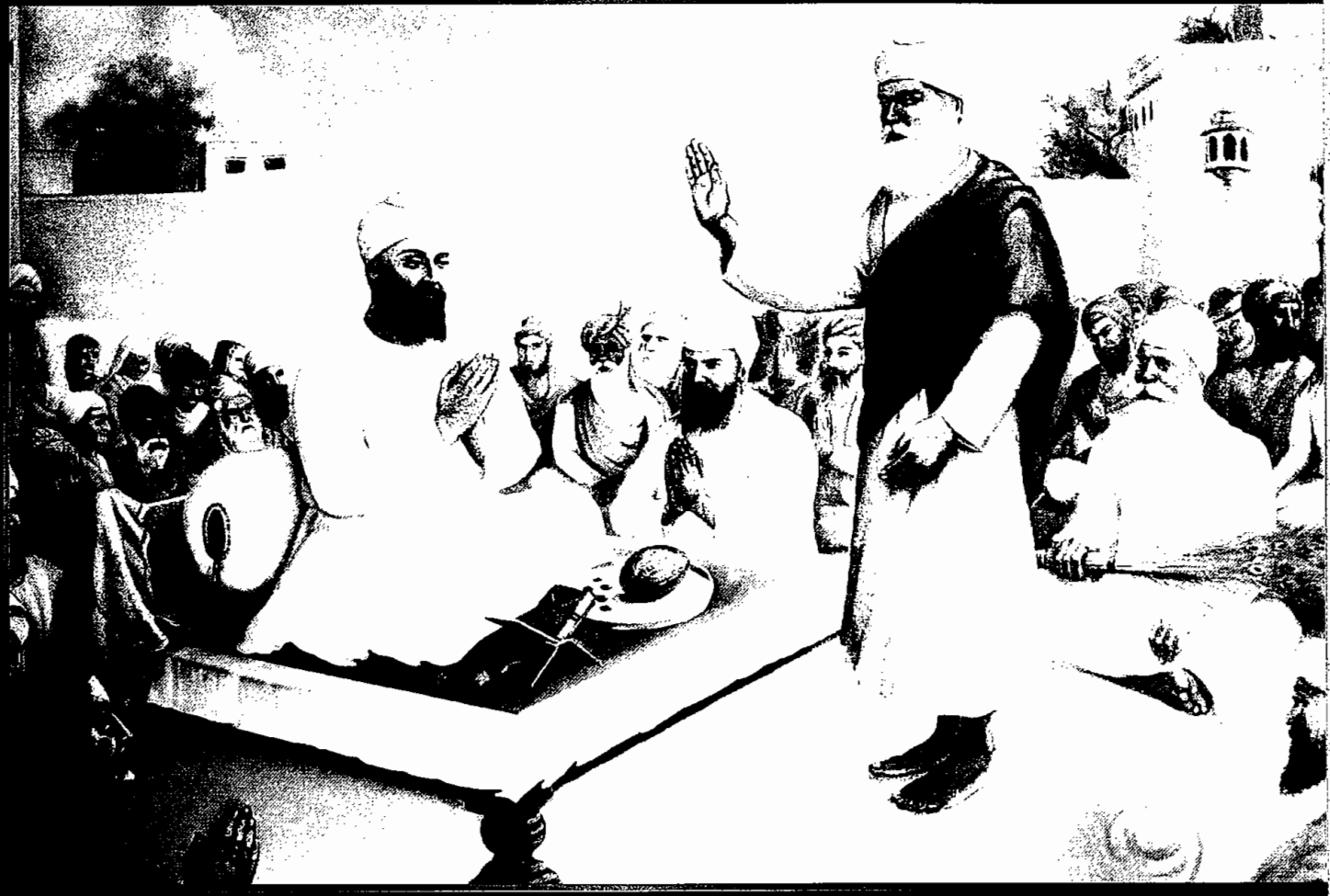
Thus, with captivating images, the Guru weaves the texture of his exquisite verse, which is at once aesthetically satisfying, ethically elevating, intellectually stimulating and, last but not the least, spiritually sublimating.

Addendum

Lines that have become popular Proverbs

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥	(੩)	Done within four walls, known over the World.	(3)
ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ ॥	(੧੦)	A scorpion charmer, daring a snake.	(10)
ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥	(੧੧)	Physician ! diagnose as well as treat.	(11)
ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ...॥	(੧੨)	The Cause of causes is He.	(12)
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥	(੧੪)	What more can you teach him whom Guru Nanak has taught ?	(14)
ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥	(੨੦)	What love which shifts to another ?	(20)
ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ...॥	(੨੩)	Souring virulence to reap Ambrosia.	(23)
ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥	(੨੪)	Friendship with the immature, flourishes never.	(24)
ਨਕਿ ਨਥ ਖਸਮ ਹਥ...॥	(੩੦)	Our nose-string is in the Master's hand.	(30)
...ਕਿਰਤੁ ਧਕੇ ਦੇਇ ॥	(੩੦)	Our deeds drive us along.	(30)

ਜਹਾ ਦਾਣੇ ਤਹਾਂ ਖਾਣੇ...॥	(੩੦)	Where our food is thither we go.	(30)
ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥	(੩੩)	Work under duress gains no merit.	(33)
ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ ॥	(੩੬)	That which flows mingles with that which flows.	(36)
ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥	(੪੫)	Blind the leader, blind the follower.	(45)
ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ ॥	(੪੮)	Be not anxious for the Lord takes care !	(48)
...ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ...॥	(੫੦)	Without the Guru opens not the mind's door.	(50)
ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥	(੫੧)	Some get more and some get less, none goes empty-handed.	(51)
ਥੋੜਾ ਕਿਨੈ ਨ ਮੰਗਿਓ...॥	(੫੨)	None prays only for a little.	(52)
ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥	(੫੫)	Sent, we come, beckoned we depart.	(55)
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ...॥	(੬੨)	The prankster is deemed a leader.	(62)



An excerpt from

The Coronation Ode

by
Satta and Balvand

Satta and Balvand, were the two minstrels of the Gurus' Court who served not only Guru Angad (2nd Guru), but also the 3rd, 4th, and 5th Gurus. They composed an Ode (*Vār*) in Ramkali measure, eulogizing the person of all these Gurus and commenting on their coronation as well as pontificate. This Ode has eight stanzas, of which the first five pertain to Guru Angad Dev alone. These have been excerpted as well as rendered into English as they reflect some crucial events of his life and provide insight into the spiritual stature of the Guru.

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਡੂਮਿ ਆਖੀ
VAR RAMKALI BY RAI BALVAND AND SATTA DOOM

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵਦੈ ॥

How can his word be criticized, whose name the Creator Himself has approved?

ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ ॥

Celestial virtues are truly his siblings, blessed is he with salvation.

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵ ਦੈ ॥

Nanak founded the Kingdom Divine, raising his Fort on firm foundations.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥

Installed he the canopy over Lahina's head, chanting Divine Laudation, who quaffed the Guru's *amrit*.

ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥

The Guru implanted into him the keen sword of his instruction and illuminated his soul.

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥

Then the Guru to his disciple made obeisance in his own lifetime.

ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ ॥੧॥

While still alive, the Master fixed the mark of coronation on the disciple's brow. (1)

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ ॥

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

ਝੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਗੁਰ ਹਟੀਐ ॥

ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ ॥

ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ ॥

ਖਰਚੇ ਦਿਤਿ ਖਸੰਮ ਦੀ ਆਪ ਖਹਦੀ ਥੈਰਿ ਦਬਟੀਐ ॥

ਹੋਵੈ ਸਿਫਤਿ ਖਸੰਮ ਦੀ ਨੂਰੁ ਅਰਸਹੁ ਕੁਰਸਹੁ ਝਟੀਐ ॥

ਤੁਧੁ ਡਿਠੇ ਸਚੇ ਪਾਤਿਸਾਹ ਮਲੁ ਜਨਮ ਜਨਮ ਦੀ ਕਟੀਐ ॥

ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ ॥

Nanak proclaimed Lahina's succession, a merit that Lahina had earned.

The selfsame Light, and the selfsame Manner, only the physical form was changed.

The immaculate canopy waved over Lahina's head as he took his seat at the Guru's Mart.

He did as the Guru willed, and licked the insipid rock of *yoga*.

Distributed he the victuals of the Guru's Word; never did his stores fall short.

He lived on whatever his Master gave him; and out of it spent on others as well.

Praising the Lord makes Divine Light splash from heavens.

Gazing upon You, O True King, vanish sins of the series of past lives.

When the Guru has proclaimed True Judgement, why must anyone disclaim it?

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ ॥

His sons, but, obeyed not his word, they turned their back on the installed Guru.

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨ੍ਹਿ ਬੰਨ੍ਹਿ ਭਾਰੁ ਉਚਾਇਨ੍ਹਿ ਛਟੀਐ ॥

Their mean hearts became rebellious, carrying, on their head, the load of pride.

ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥

It was Lahina who carried out whatever the Guru bade him; so he got the throne.

ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥੨॥

Mark, who lost and who won !(2)

ਜਿਨਿ ਕੀਤੀ ਸੋ ਮੰਨਣਾ ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ ॥

He who was installed was accepted (by all others) as the Guru; the grain thus got sifted from the chaff.

ਧਰਮ ਰਾਇ ਹੈ ਦੇਵਤਾ ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ ॥

Dharmarāja, the Heavenly Judge, weighed the claims and adjudicated (in favour of Lahina).

ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ ॥

Whatever the True Guru says, the Lord makes instantly happen.

ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ਸਚੁ ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ ॥

The writ of Guru Angad then began to run, and the Creator showered His approval on it.

ਨਾਨਕੁ ਕਾਇਆ ਪਲਟੁ ਕਰਿ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਸੈ ਡਾਲੀ ॥

ਦਰੁ ਸੇਵੇ ਉਮਤਿ ਖੜੀ ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ ॥

ਦਰਿ ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ ॥

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜ੍ਹਾਲੀ ॥

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥

ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਮਨਮੁਖ ਥੀਏ ਪਰਾਲੀ ॥

ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥

ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥੩॥

Nanak metamorphosed physically, and becoming Angad, occupied the throne of a hundred branches.

His followers stood at his door to serve him – thus to scrape the rust off their Being.

Himself, he stood as a *dervish* at the gate of his Lord, and loved True *Naam* revealed by the Guru.

Balvand says : Khivi, the Guru's noble wife, provides thick leafy shade to all.

She distributes the bounty of the Guru's *langar*-nectar-sweet rice pudding, rich with *ghee*.

Radiant are the faces of Guru-oriented Sikhs, the ego-oriented appear pale like straw.

Guru Angad received the Master's approval for, courageously, acting like a man.

Such is the husband of (our) mother Khivi, who bears the burden of the whole world.(3)

ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ ॥

ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਹਦੀ ਵੈਣੁ ਵਿਗਿਕਿਓਨੁ ॥

ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇਤ੍ਰੀ ਬਾਸਕੁ ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥

ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾ ਗਉਣੁ ਚਿਲਕਿਓਨੁ ॥

ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ਜਿਣਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ ॥

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ ॥

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥

ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥

ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥੪॥

Thus it was that the Guru (Nanak) reversed the flow of Ganges; and the whole world wondered : what he has done !

Nanak, the lord of the world, indeed, made a momentous declaration.

He made the mountain his churning-rod, the serpent-king his churning-string and churned the holy Word.

From it he churned out the fourteen jewels and illumined the flux of the world.

Such high creativity he revealed as touched the summit of excellence.

He it was who spread the royal canopy over Lahina's head and raised his glory to the skies.

(Nanak's) Light merged into (Angad's) Light; and he blended himself with the latter's Being.

He (Nanak) tested his Sikhs and his sons, and everyone saw what happened.

Since Lahina alone was seen as fully primed, so he was set on the spiritual throne.(4)

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ਹੋਰੁ ਮੁਚੁ ਗਰੂਰੁ ॥

ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੂਰੁ ॥
ਵਰ੍ਹਿਐ ਦਰਗਹ ਗੁਰੂ ਕੀ ਕੁਦਰਤੀ ਨੂਰੁ ॥

ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੂਰੁ ॥

ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ ॥

ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੂਰੁ ॥

ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕ ਤੁਧੁ ਸੁਝੈ ਦੂਰੁ ॥

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥੫॥

—ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨੇ ੯੬੬-੬੭

Then the Guru, the son of Pheru, took his abode in Khadur.

Meditation, austerities and discipline rested with him; with others rested untamed ego.

Greed ruins humans, just as moss ruins water.

The Light of the Lord rains ever on the Guru's Court.

You (Angad) are that tranquil coolness whose limit no one can find.

You brim with treasures nine, and the greater Treasure of *Naam*.

Whoever dares slander you is sure to be destroyed.

People at large only see what is near, you alone discern what is far beyond.

Such is the True Guru, the son of Pheru, who has taken his abode in Khadur. (5)

—SGGS, pp. 966-67

His Spiritual Profile

The Bhatt singers at the Gurus' Court, composed a eulogy of Guru Angad Dev. It forms part of *Bhatt Sawayyās* that were accepted by Guru Arjan Dev to be included in Sri Guru Granth Sahib. These compositions provide fascinating spiritual profiles of the Gurus. The ten stanzas relevant to Guru Angad Dev composed by Kal, Kalh, Kal Sahar and Tal are reproduced here along with their translation.

ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ ੨

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਈ ਪੁਰਖੁ ਧੰਨੁ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਣ ਸਮਰਥੋ ॥

Blessed is the Creator Lord, the All-Powerful Cause of causes.

ਸਤਿਗੁਰੂ ਧੰਨੁ ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ ਧਰਿਓ ਜਿਨਿ ਹਥੋ ॥

Blessed is the True Guru Nanak, who placed his hand upon your forehead.

ਤ ਧਰਿਓ ਮਸਤਕਿ ਹਥੁ ਸਹਜਿ ਅਮਿਉ ਵੁਠਉ ਛਜਿ ਸੁਰਿ ਨਰ ਗਣ ਮੁਨਿ ਬੋਹਿਯ ਅਗਾਜਿ ॥

When he placed his hand upon your forehead, the heavenly Nectar rained in torrents; the gods and humans, the sages and seers got drenched in its fragrance.

1. Of Guru Angad Dev's.

ਮਾਰਿਓ ਕੰਟਕੁ ਕਾਲੁ ਗਰਜਿ ਧਾਵਤੁ ਲੀਓ ਬਰਜਿ ਪੰਚ ਭੂਤ ਏਕ ਘਰਿ ਰਾਖਿ ਲੇ ਸਮਜਿ ॥

You challenged and vanquished cruel Death; withheld your mind from wandering; and overpowered the five demons to bind them in one homestead.

ਜਗੁ ਜੀਤਉ ਗੁਰ ਦੁਆਰਿ ਖੇਲਹਿ ਸਮਤ ਸਾਰਿ ਰਥੁ ਉਨਮਨਿ ਲਿਵ ਰਾਖਿ ਨਿਰੰਕਾਰਿ ॥

Through the portal of the Guru, playing an even-handed game, was the world conquered by you; for the Formless Lord, your love flowed steadily.

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੧॥

Says Kal Sahar, the praises of Lahina are chanted in the seven continents, for he met the Lord and became Guru of the world. 1.

ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਕਾਲੁਖ ਖਨਿ ਉਤਾਰ ਤਿਮਰ ਅਗ੍ਯਾਨ ਜਾਹਿ ਦਰਸ ਦੁਆਰ ॥

His eyes rain *Amrit* that washes away dirt and slime of sins; the sight of his door dispels the darkness of ignorance.

ਓਇ ਜੁ ਸੇਵਹਿ ਸਬਦੁ ਸਾਰੁ ਗਾਖੜੀ ਬਿਖਮ ਕਾਰ ਤੇ ਨਰ ਭਵ ਉਤਾਰਿ ਕੀਏ ਨਿਰਭਾਰ ॥

They who contemplate the sublime Word – which is a hard task indeed – they ferry across the world-ocean bereft of their load.

ਸਤਸੰਗਤਿ ਸਹਜ ਸਾਰਿ ਜਾਗੀਲੇ ਗੁਰ ਬੀਚਾਰਿ ਨਿੰਮਰੀ ਭੂਤ ਸਦੀਵ ਪਰਮ ਪਿਆਰਿ॥

Becoming awake in the *sat sangat*, whoever contemplates the Guru, embodies humility and is imbued with the sublime love of the Lord.

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗੜ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ॥੨॥

Says Kal Sahar, the praises of Lahina are chanted throughout the seven continents; he met the Lord and became Guru of the world.2.

ਤੈ ਤਉ ਦ੍ਰਿੜਿਓ ਨਾਮੁ ਅਪਾਰੁ ਬਿਮਲ ਜਾਸੁ ਬਿਥਾਰੁ ਸਾਧਿਕ ਸਿਧ ਸੁਜਨ ਜੀਆ ਕੌ ਅਧਾਰੁ॥

You chanted faithfully the Name of the Infinite Lord. The vista of your glory is immaculate; you are the support of the seekers, *siddhas* and noble humans.

ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ ਰਹਹਿ ਜਗੜ੍ ਜਲ ਪਦਮ ਬੀਚਾਰ॥

You are unattached like Janak; your Word is sublime in the world; you abide in the world like a lotus flower on the water.

ਕਲਿਪ ਤਰੁ ਰੋਗ ਬਿਦਾਰੁ ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ ਆਤਮਾ ਤ੍ਰਿਬਿਧਿ ਤੇਰੈ ਏਕ ਲਿਵ ਤਾਰ॥

Like *Kalpa* tree, you fulfil all wishes, cure all maladies, and remove the suffering of the world. The life of the three modes is to you alone attuned.

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੩॥

Says Kal Sahar, the praises of Lahina are chanted throughout the seven continents; he met the Lord and became Guru of the world. 3.

ਤੈ ਤਾ ਹਦਰਥਿ ਪਾਇਓ ਮਾਨ ਸੇਵਿਆ ਗੁਰੁ ਪਰਵਾਨੁ ਸਾਧਿ ਅਜਗਰੁ ਜਿਨਿ ਕੀਆ ਉਨਮਾਨੁ ॥

You were blessed with glory by the Prophet; your service to the Guru was approved by the Lord; you have tamed the serpentine mind, and you abide in sublime bliss.

ਹਰਿ ਹਰਿ ਦਰਸ ਸਮਾਨ ਆਤਮਾ ਵੰਤਗਿਆਨ ਜਾਣੀਅ ਅਕਲ ਗਤਿ ਗੁਰ ਪਰਵਾਨ ॥

Your sight is god-like; your soul is the fount of wisdom; you know the ineffable ways of the accepted Guru.

ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅਚਲ ਠਾਣ ਬਿਮਲ ਬੁਧਿ ਸੁਥਾਨ ਪਹਿਰਿ ਸੀਲ ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰਿ ॥

With single-pointed vision, and crystal intellect, you wear the armour of humility and conquer *Māyā*.

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੪॥

Says Kal Sahar, the praises of Lahina are chanted throughout the seven continents; he met the Lord and became Guru of the world.4.

1. This refers to Guru Nanak.

ਦ੍ਰਿਸਟਿ ਧਰਤ ਤਮ ਹਰਨ ਦਹਨ ਅਘ ਪਾਪ ਪ੍ਰਨਾਸਨ ॥

Your glance of grace dispels darkness, burns away evil and destroys sin.

ਸਬਦ ਸੂਰ ਬਲਵੰਤ ਕਾਮ ਅਰੁ ਕ੍ਰੋਧ ਬਿਨਾਸਨ ॥

You are the man of the word, the potent hero who destroys lust and wrath.

ਲੋਭ ਮੋਹ ਵਸਿ ਕਰਣ ਸਰਣ ਜਾਚਿਕ ਪ੍ਰਤਿਪਾਲਣ ॥

You overpower greed and worldly attachment; those who seek your sanctuary, them you protect.

ਆਤਮ ਰਤ ਸੰਗ੍ਰਹਣ ਕਹਣ ਅੰਮ੍ਰਿਤ ਕਲ ਢਾਲਣ ॥

You gather joyful love of the soul and your words are *Amrit*-drenched.

ਸਤਿਗੁਰੂ ਕਲ ਸਤਿਗੁਰ ਤਿਲਕੁ ਸਤਿ ਲਾਗੈ ਸੋ ਪੈ ਤਰੈ ॥

You are the true Guru well appointed in this *Kali Yuga*; whoever becomes truly yours, is ferried across the world-ocean.

ਗੁਰੁ ਜਗਤ ਫਿਰਣਸੀਹ ਅੰਗਰਉ ਰਾਜੁ ਜੋਗੁ ਲਹਣਾ ਕਰੈ ॥੫॥

Lahina, the lion son of Pheru, became Guru of the world by practicing *Rāja Yoga*. 5.

ਸਦਾ ਅਕਲ ਲਿਵ ਰਹੈ ਕਰਨ ਸਿਉ ਇਛਾ ਚਾਰਹ ॥

Your mind remains attuned to the Lord with love; you do what you fancy.

ਦੂਮ ਸਪੂਰ ਜਿਉ ਨਿਵੈ ਖਵੈ ਕਸੁ ਬਿਮਲ ਬੀਚਾਰਹ ॥

Like a tree laden with fruit, you bow down in humility and endure all pain with untainted thoughts.

ਇਹੈ ਤਤੁ ਜਾਣਿਓ ਸਰਬ ਗਤਿ ਅਲਖੁ ਬਿਡਾਣੀ ॥

You realize that the Lord is All-Pervading, unfathomable and wonderful.

ਸਹਜ ਭਾਇ ਸੰਚਿਓ ਕਿਰਣਿ ਅੰਮ੍ਰਿਤ ਕਲ ਬਾਣੀ ॥

With effortless ease you emit the powerful rays of your Ambrosial Word.

ਗੁਰ ਗਮਿ ਪ੍ਰਮਾਣੁ ਤੈ ਪਾਇਓ ਸਤੁ ਸੰਤੋਖੁ ਗ੍ਰਾਹਜਿ ਲਯੌ ॥

You have risen to be the approved Guru; Truth and Contentment are in your grip.

ਹਰਿ ਪਰਸਿਓ ਕਲੁ ਸਮੁਲਵੈ ਜਨ ਦਰਸਨੁ ਲਹਣੇ ਭਯੌ ॥੬॥

Kal declares that whoever attains the benevolent Vision of Lahina, meets the Lord.6.

ਮਨਿ ਬਿਸਾਸੁ ਪਾਇਓ ਗਹਰਿ ਗਹੁ ਹਦਰਥਿ ਦੀਓ ॥

You had faith that the Prophet gave you access to the profound Lord.

ਗਰਲ ਨਾਸੁ ਭਨਿ ਨਠਯੌ ਅਮਿਉ ਅੰਤਰਗਤਿ ਪੀਓ ॥

That he purged you of all deadly poison; and you in-drank the Nectar Divine.

ਰਿਦਿ ਬਿਗਾਸੁ ਜਾਗਿਓ ਅਲਖਿ ਕਲ ਧਰੀ ਜੁਗੰਤਰਿ ॥

Your heart has blossomed to become aware of the Indescribable Lord whose Power pervades all the Ages.

ਸਤਿਗੁਰੁ ਸਹਜ ਸਮਾਧਿ ਰਵਿਓ ਸਾਮਾਨਿ ਨਿਰੰਤਰਿ ॥

O true Guru, you are in *sahaj samādhī,* that is continually even.

ਉਦਾਰਉ ਚਿਤ ਦਾਰਿਦ ਹਰਨ ਪਿਖੰਤਿਹ ਕਲਮਲ ਤ੍ਰਸਨ ॥
ਸਦ ਰੰਗਿ ਸਹਜਿ ਕਲੁ ਉਚਰੈ ਜਸੁ ਜੰਪਉ ਲਹਣੇ ਰਸਨ ॥੭॥

You eradicate poverty; sins are afraid of you.
So Kal lovingly, effortlessly, chants with his tongue the praises of Lahina.7.

ਨਾਮੁ ਅਵਖਧੁ ਨਾਮੁ ਆਧਾਰੁ ਅਰੁ ਨਾਮੁ ਸਮਾਧਿ ਸੁਖੁ ਸਦਾ ਨਾਮ ਨੀਸਾਣੁ ਸੋਹੈ ॥

The Lord is cure-all – the mainstay of life, and peace of *samādhī* – whose stamp of approval embellishes us forever.

ਰੰਗਿ ਰਤੌ ਨਾਮ ਸਿਉ ਕਲ ਨਾਮੁ ਸੁਰਿ ਨਰਹ ਬੋਹੈ ॥

Kal is imbued with the Love of *Nām,* which is the fragrance of gods and human beings.

ਨਾਮ ਪਰਸੁ ਜਿਨਿ ਪਾਇਓ ਸਤੁ ਪ੍ਰਗਟਿਓ ਰਵਿ ਲੋਇ ॥

Whoever has found the philosopher's stone of *Nām,* becomes the pervasive radiant Truth-incarnate.

ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਅਠਸਠਿ ਮਜਨੁ ਹੋਇ ॥੮॥

Gazing upon the blessed Vision of the Guru, one attains the merit of bathing at sixty-eight pilgrim spots. 8.

ਸਚੁ ਤੀਰਥੁ ਸਚੁ ਇਸਨਾਨੁ ਅਰੁ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਦਾ ਸਚੁ ਭਾਖੰਤੁ ਸੋਹੈ ॥

Truth is the cleansing bath at the pilgrim spot; it is food for the spirit. Chant the Truth with Love and be embellished.

ਸਚੁ ਪਾਇਓ ਗੁਰ ਸਬਦਿ ਸਚੁ ਨਾਮੁ ਸੰਗਤੀ ਬੋਹੈ ॥

Discover Truth through the Word and the Holy Congregation, and be fragrant with it.

ਜਿਸੁ ਸਚੁ ਸੰਜਮੁ ਵਰਤੁ ਸਚੁ ਕਬਿ ਜਨ ਕਲ ਵਖਾਣੁ ॥

Kal, the poet, utters the praises of the one, Truth is whose discipline.

ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਸਚੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥੯॥

Gazing upon the benevolent Vision of the Guru, one's life is approved in Truth. 9.

ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ ॥

Your ambrosial glance bestows auspiciousness, and eradicates wickedness, sin and filth.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥

Overpowers it lust, wrath, greed and worldly attachment.

ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਧੋਵੈ ॥

ਗੁਰੁ ਨਵ ਨਿਧਿ ਦਰੀਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ ॥

ਸੁ ਕਹੁ ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥

ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧੦॥

—ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ ੨, ਪੰਨਾ ੧੩੯੧

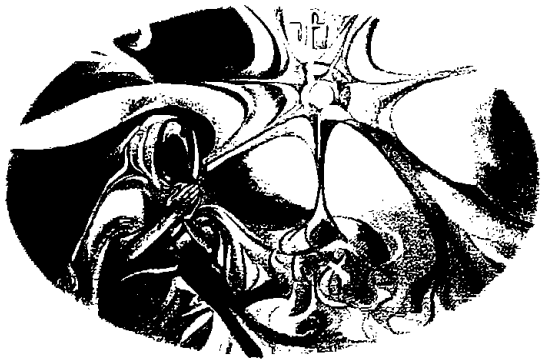
It fills one's mind with everlasting peace, and banishes misery from the world.

The Guru is the flow of nine treasures, he washes off scum from our lives.

So speaks Tal the poet : serve the Guru day and night with spontaneous Love and devotion.

Gazing upon the Blessed Vision of the Guru, the pain of death and rebirth vanishes. 10.

—Swayye Mahle Duje Ke 2, SGGS, p. 1391



Some Notable Sikhs of Guru Angad Dev

In order to understand the larger import of the spiritual guidance of Guru Angad Dev, it would be profitable to know about some of his notable Sikhs and the personal precepts they received from him. The following account of the encounter between such Sikhs and the Guru and the counsel they received from him have been excerpted from relevant chronicles and is being presented here. Outstanding among those Sikhs are the following.

Paro Julka

A resident of Dalla, in the present District of Kapurthala, Paro Julka was known for his piety and devotion. He not only received instruction from the Guru, but also got abundant appreciation from him. He outlived Guru Angad Dev and served also with Guru Amar Das who was so impressed with his spiritual attainments that he conferred the title of *Param Hans* (Supreme Soul) on him and gave

him charge of one of the dioceses (*Manjīs*) that the Guru was establishing. One of his descendants, Narayan Das gave his daughter in marriage to the sixth Guru, Hargobind.

Mallu Shah

He was a soldier who developed a misgiving that the soldier's life might be really sinful and so he sought the Guru's guidance on this issue that was vexing him. The Guru assured him that if a soldier wielded his arms for the protection of the weak from tyrants, it was really meritorious. Wielding of arms for terrorizing others is sinful.

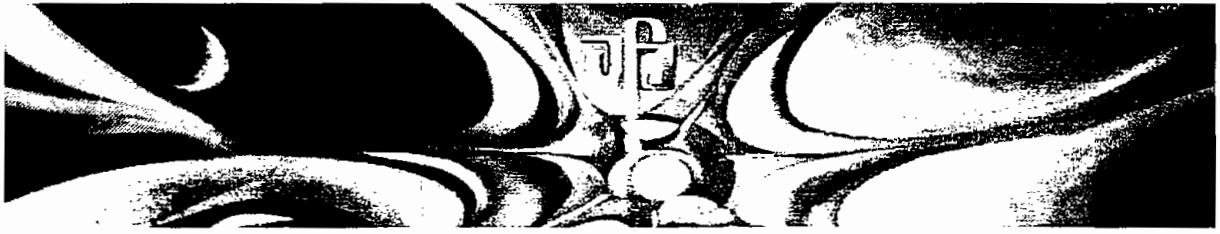
Javahar Mal Maluka

He was a leading figure of Khadur, but started getting attacks of epilepsy. The Guru advised him to give up alcohol if he wanted to get rid of his seizures. He felt that in his own interest he should give up alcohol and see if it benefits him. So he stopped consuming alcoholic drinks and his seizures stopped too. For nearly three years he had no fit. Then, one

day, his craving for alcohol came back and he could not resist it. He drank and had seizures during one of which he fell down from the house-top and died.

Sihan Uppal

He was a resident of Khadur itself, and observed all kinds of Brahmanic rituals associated with the various landmarks of life like birth, marriage, death etc. The Guru instructed him to rise above such vain rituals and depend on sincere prayer before the Lord who alone can fulfil all desires. He found much solace by following this advice. He also outlived the Guru and served Guru Amar Das also. At the Guru's instance, he gave his daughter, Mato, to a leper whom the Guru had cured and whom he gave the name Murari. The couple served the holy congregations with devotion and spread the message of Sikhism with such zeal that their combined name Mato-Murari became a popular folk legend.



Jogi Jagga

He was intent on leaving his home to become a recluse. The Guru counselled him not to be a renegade from life, but live fully while practising detachment from the worldly ways, just like the lotus flower that grows out of muddy water, but unaffected by its impurities blossoms up with much grace.

Bhais Bula and Dipa

These brothers were instructed to eschew worldly attachments and lavish their unexceptional devotion on the One Almighty Lord who is the God of all. They became intensely devoted and spiritually elevated.

Bhais Khanu and Mahia

They, one day, asked the Guru, what was the best spiritual praxis. The Guru gave them to understand that thanking God with every breath for His numberless gifts and practising His presence all the time was the highest spiritual activity.

Bhais Deep, Narayan Das and Bala

They were instructed to consider devotional Bhakti as the supreme spiritual practice and practise it wholeheartedly.

Bhai Paira Mokha

He was a Sikh from the times of Guru Nanak Dev, and lived long enough to come to serve Guru Angad Dev also. It was he to whom the Guru entrusted the work of a scribe for writing the *Janamsākhī* of Guru Nanak Dev that was to be recorded with the help of Bhai Bala.

Bhais Lalu, Badhvar and Durga

They were inspired by the Guru to practise philanthropy. The Guru told them that *nām* and *sevā* remove the dirt of sins from one's mind. They were advised to earn with honest labour, serve others without any selfish desire, and to meditate on God.

Bhai Jodh

He was given to observing many taboos especially relating to food. The Guru advised him to eat every healthy food and to desist from eating whatever has been sinfully obtained.

Bhai Jivan

He used to bring rice and curd everyday for Guru Angad Dev. Once a blinding dust storm began to blow. So he prayed to the Guru to halt that storm so that he may be able to bring the fare for him. He was, however, instructed by the Guru to live in accordance with the Lord's will. That, he was told, is the only way to obtain lasting happiness.

Hari Nath

He used to look down upon individuals of low caste. The Guru pointed out to him that all human beings were equal in the eyes of the Creator. Hence practising discrimination against any, on any basis such as caste, class, clan, creed or even gender is against the tenets of Guru Nanak.

Jogi Devagiri

Impressed with the Guru's *langar,* he offered the Guru a device by which base metals could be converted into gold. That would greatly enhance the Guru's coffers and the *langar* would run without any paucity of funds. The Guru declined his offer saying that the *langar* shall always remain running on account of the contributions of the Sikhs out of their honest earnings. In the same vein the Guru also had declined the offer of a *jagīr* by Hemu Vazir.

Bhai Lohar

He asked the Guru : How can he attain salvation when all his time is occupied by the routine business of his life ? The Guru instructed him to recite Japji Sahib every morning and help the needy poor as if he is rendering service to the Guru.

Dinga Barber

He used to massage the Sikhs and press their tired limbs as part of his service. The Guru appreciated

him and told him that a disciple can come very close to the Guru by discarding egoism and dispelling pride.

Sri Amar Das

He was the most outstanding Sikh of the Guru, who eventually was chosen by him to succeed him and be the third Guru. He came to Guru Angad Dev in 1540 AD. Bibi Amro, a daughter-in-law of Sri Amar Das's family, and daughter of Guru Angad Dev escorted him to the Guru. Sri Amar Das was in search of a Guru and was able to find one in Guru Angad instantly as he met him even though the Guru was 25 years younger to him.

Just as Lahina had not left Guru Nanak once he met him, so too Sri Amar Das never left Guru Angad Dev until the last and just like Lahina served Guru Nanak, Sri Amar Das served Guru Angad Dev with utmost devotion.

Guru Angad Dev was exceedingly impressed with his spiritual stature and in 1552, he ceremoniously installed him as his successor shortly before his own demise.

Guru Amar Das's pontificate lasted around 22 years and is known for a widespread of the Sikh faith as also for sound organization of the church.

Historical Gurdwaras Associated with Guru Angad Dev

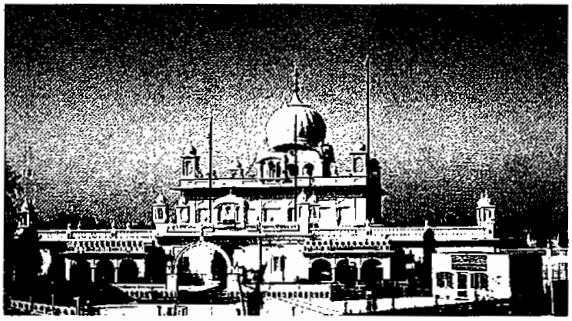
A *gurdwara,* literally, the Guru's Door, is a shrine open to one and all without any discrimination of creed, caste, class or gender. It is a place of congregational worship for the Sikh *sangats.* Besides that, it functions also as a centre for a variety of sociocultural functions as well. It generally provides a free kitchen for all the visitors, a school for children, a dispensary for the ailing, a resting place for the wayfarer, and a fortress for the protection of the unprotected.

In all such places that have been sanctified by the sojourn of the Gurus, gurdwaras have come up that are designated as historical gurdwaras. In the memory of Guru Angad Dev exist as many as seven such Gurdwaras. One of them is in the village Matte-di-Sarai, and the remaining in Khadur Sahib.

Matte-di-Sarai is a place located in District Muktsar in the Panjab. This village was marauded and destroyed by the invading Mogul hordes. The ruins of the original village are still present. According to a legend, a *nāgā* sādhu, Prem Sarup by name, re-established the village partially overlapping those ruins. Since then, this place came to be called Nage-di-Sarai. Sometime later, this place was again destroyed. It is believed that another *nāgā* sādhu established his sacred fire *(dhūnī)* over the ruins. This village became quite prosperous during the time of Maharaja Ranjit Singh.

Gurdwara Prakash Asthan came to be established in this place to commemorate the birth in this village of Sri Guru Angad Dev in the house of his father, Shri Pheru Mal, and mother, Daya Kaur. Sant Gurmukh Singh, reportedly, established this gurdwara in its present form to the east of the village on a raised platform in 1950.

Khadur was the place where the parents of Guru Angad Dev finally settled down and where the Guru lived most of his lifetime, more especially, the duration of his pontificate. Since then, the village came to be called Khadur Sahib. However, even Guru Nanak Dev is said to have made several visits to this place, on some occasion to meet his devout Sikh Bhai Joga, and on another to meet with a pious lady, Mata Viraee. Barring Guru Gobind Singh, the last of the ten Gurus, all the

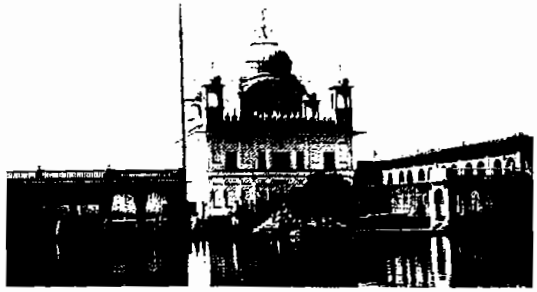


other Gurus are reported to have visited this place. Guru Amar Das (3rd Guru) came here to meet Guru Angad Dev and stayed on here with him for several years. Guru Ram Das (4th Guru) used to make a halt here on his way from Goindwal to Amritsar. Guru Arjan Dev (5th Guru) on his way back to Amritsar, halted here after getting the *pothīs* from Baba Mohan at Goindwal. Guru Hargobind (6th Guru) along with his son, Tegh Bahadur (who later became the 9th Guru) made a visit here to participate in the final rites of demise of Bhai Gurdas, the prominent theologian of the Gurus' time. He is said to have visited this place again after the marriage of his daughter Bibi Veero, which was consecrated in Jhabal. Guru Har Rai (7th Guru) alongwith his son Sri Har Krishan (who later became the 8th Guru) and 2000 horsemen camped here for sometime while going to Goindwal. He spent a night at the spot where Gurdwara Angitha Sahib is located. Guru Tegh Bahadur once again visited Khadur Sahib when he came from Baba Bakala to look after many shrines here.

Khadur Sahib also has other distinctions. It contributed three martyrs to the Battle of Chamkaur. They were Bhais Panjab Singh, Damodar Singh and Bhagwan Singh. This town contributed two out of the forty Muktas also. They were Baba Banda Singh and Baba Kahan Singh.

The following Gurdwaras of Guru Angad Dev are located in Khadur Sahib :

Gurdwara Tapiana Sahib



It came up on the spot that was visited by Guru Nanak Dev and where he along with Bala and Mardana performed *kīrtan*. At this very spot, Guru Angad Dev commissioned Bhai Bala to dictate Guru Nanak's *Janamsākhī* to Bhai Paira Mokha. At one spot in the circumambulatory pathway around the Gurdwara is located the *Memorial of Bhai Bala*. It was at that spot that after his demise, Guru Angad Dev performed his last rites.

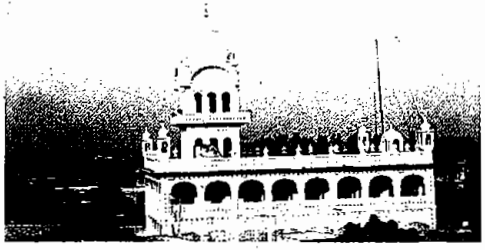
Gurdwara Tap-Asthan Sahib

This Gurdwara is established facing a platform on which Guru Angad Dev long continued to meditate at the bidding of Guru Nanak Dev. This shrine consists of an impressive building attached to which is a *sarovar*. It is here that the dethroned Emperor Humayun, reportedly, came to visit the Guru.

Gurdwara Angitha Sahib

Also known as **Durbar Sahib,** is established at the site where, after his spirit departed from his body, the physical remains of Guru Angad Dev were consigned to fire. Close by is Gurdwara Killa Sahib (the holy peg), the place where Sri Amar Das carrying water for the bath of Guru Angad Dev stumbled over a weaver's peg[1]. Outside the portico of this gurdwara is located *the Well of Bibi Amro*, the daughter of Guru Angad Dev. Mindful of the needs of water for the pilgrims visiting Khadur Sahib, Bibi Amro persuaded her father to have a well dug out at that spot.

Gurdwara Mata Viraee



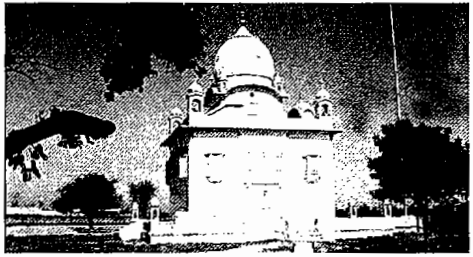
After his coronation, Guru Angad Dev left Kartarpur at the bidding of Guru Nanak Dev and came to Khadur where for six months and six days at a stretch he stayed

1. The dry peg on which Guru Amar Das stumbled became green after the touch of the Guru's holy feet, and a *kareer* tree grew up from that. This tree is still flourishing on that spot.

meditating all by himself in a small room provided by a pious lady Maee Viraee in her own house. It is here that a deputation from the *sangat* of Kartarpur under the leadership of Baba Budha made the Guru end his isolation and appear in their midst. In its present form, this Gurdwara came to be built in 1980.

Gurdwara Mal Akhara

This Gurdwara came up at the site where Guru Angad Dev arranged wrestling competitions between the children of the village. Here itself the Guru also gave lessons in *Gurmukhī* to those children. Arrangements have been made here now a days to impart training to children in recitation of Sri Guru Granth Sahib.



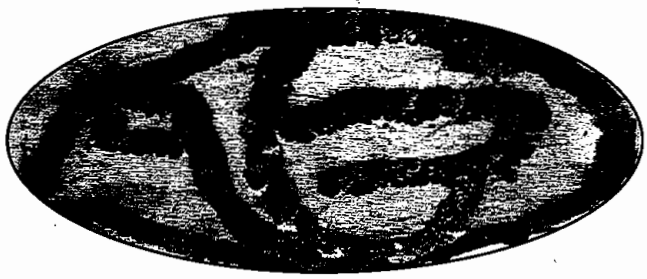
Gurdwara Khem Chhapri

Once, during the time of Guru Angad Dev, no rains fell during the usual rainy season and that led to severe drought and famine. A yogi who was jealous of Guru Angad Dev, told the village folk that it can rain only if the Guru is extradited from the village. However, the Guru on

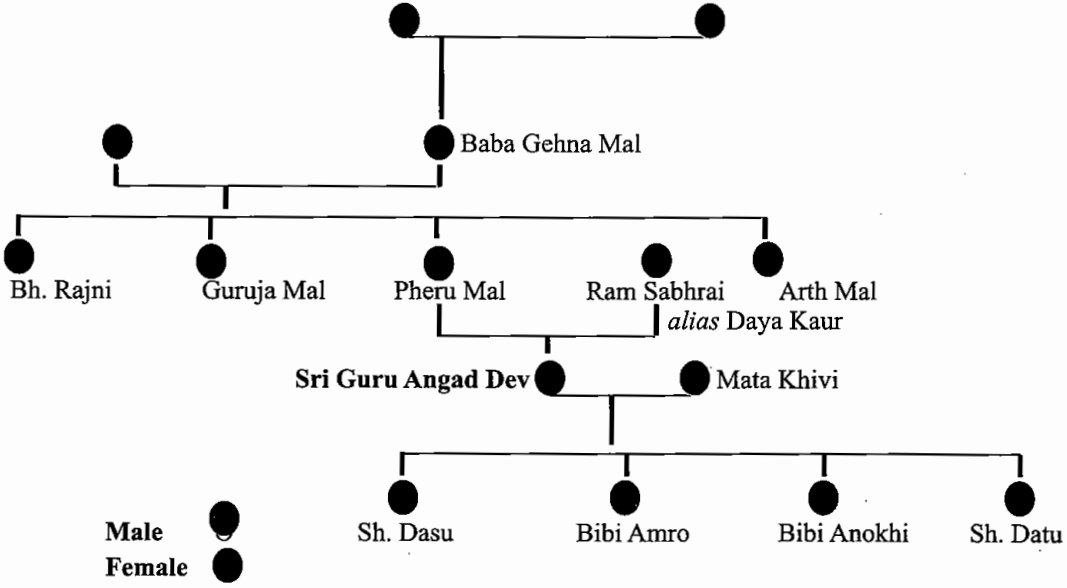
his own left the village, and went away camping on a mound called *Tibbi Khanpur.* Yet, no rain fell. Sri Amar Das then reprimanded the village folk who went to the Guru to seek his forgiveness and bring him back to the village. Later, Guru Arjan Dev also came here once and stayed in the *chhaprī* (thatched hut) of a poor farmer, Bhai Hima. Since then, this place has been called Khem Chhapri instead of Khanpur. Guru Hargobind, the sixth Guru also visited this place.

Gurdwara Bhairowal

Guru Angad Dev is reported to have made a brief halt at this place on his way back from Khem Chhapri to Khadur. Bhairowal is the village where this Gurdwara is located. This Gurdwara, at one time was called *Guriānā.* However, now it is simply called Gurdwara Sri Guru Angad Dev.



Genealogical Table of Sri Guru Angad Dev



Glossary

Ādi : primal; primordial; primeval; the first; in the beginning.

Ādi Granth : The First (Holy) Book; a shorter name for Sri Guru Granth Sahib.

amrit : Ambrosia; Nectar.

anand : Blissful state of mind; ecstasy; spiritual happiness.

Angad : of one's own limb; name given to Lahina before his coronation by Guru Nanak.

antar ātmai : within one's soul.

bābā : an aged man; revered man.

Baisākhī : Harvesting festival on the first of the month of Baisakh (mid April).

bāṇī : Guru's word; the whole corpus of Gurus' hymns and other compositions.

bard : minstrel poet.

basant : Spring; festival of spring.

Basudeva : God.

bhāī : brother; an honorific Sikh title.

bhau : fear; dread; awe.

bībī : sister; an honourable lady.

birhā : pangs of separation; pain of parting.

Brahm : Supreme Reality; the Absolute.

chākar : servant; serf.

chaukī : choir; a singing party of four members.

chhaprī : thatched roof.

chintā : anxiety; worry.

chīrī : writ; decree.

chit : mind-stuff; memory.

dervish / darvesh : a Muslim Sufi fakir.

Dev : god; deity.

dharma : righteousness; moral law; duty; nascent nature.

Dharmarāja : god of judgment.

dharamsālā : place of worship; shrine; charitable lodging house.

dhāt : worldly rat-race.

dhiān : meditation; contemplation; concentration.

dhūnī : a smouldering fire in the open.

dohā : a couplet in a specified meter.

dohāgan : wile woman; unfaithful wife.

ḍūm : a nomadic tribe of Punjab; member of a class of Muslim bards; singer.

durbār : court.

Durgā : a name of goddess Parbati, Shiva's consort.

Eko : The One; only one.

ghī : butter oil.

giānī : scholar; savant; learned; exegete.

granth : a bound volume; a holy book.

guṇ : attribute; mode (any out of the three modes of character).

gurbāṇī : see *bāṇī*.

gurdwārā : Sikh place of public worship; Sikh shrine.

gurmukh : Guru-oriented; pious; devout.

Gurmukhī : the script for writing Punjabi –so called because it was popularized by the Gurus.

Gurprasād : by the grace of the Guru.

Gurū : Spiritual guide; preceptor; a Sikh Master.

guṭkā : breviary; handbook of hymns.

Harī : God.

haumai : ego; pride; the sense of 'I-am'.

hukam : the Will of God; Divine Commandment.

ishq : Love; Infatuation.

jāti : caste.

Jap(u) : a devotional composition recited by Sikhs as early morning prayer.

Kali Yuga : the age of darkness; last of the four eons according to Indian thought.

kant : husband; the Lord; God.

karam : mercy; grace.

karmāt : plural of *karam* – act of mercy; miracles.
khaṇḍ : part; segment; fragment; portion.
khasam : husband; master; owner.
killī : a small peg; wedge.
langar : free community kitchen; refectory.
lobh : greed; covetousness.
liv : absorption, as in love; engrossment; single-pointed concentration.
mahimā : praise, eulogy.
man : mind; that part of *antahkaraṇa* that deals with intents and alternates.
maniai : believing; having faith.
Manjī : lit.; a bedstead; fig., a diocese.
mantrī : incanter; one who with mantras can influence animals and men.
manmukh : self-oriented individual.
mātrā : a phonemic unit.
Māyā : world-stuff, material wealth; grand illusion.
minstrel : a professional folk singer.
mirāsī : a Muslim community of folk singers.
nadar : grace; glance of grace.
Nām : Name of God; Logos; the Essence; the Word.
Nānak : The first Guru of the Sikhs. A pen name adopted by all the Gurus whose works have been included in the *Ādi Granth.*
niāe : justice.
Niranjan : immaculate; unaffected by *Māyā.*
Omkār : Pran ava; the Primal Spirit; the sound with which Creation was set afoot.
pāp : sin.
patī : husband.
pauṛī : stanza; steps of a ladder.
pothī : a book.
punn : virtue; meritorious deed.
quest : Desire to know.
rāga : Measures of traditional Indian music.
razā : Divine pleasure.
sanjam : parsimony; restraint; discipline.

Sāvan : month of rainy season (mid July to mid August).

sevā : selfless service.

shabd : the Word; holy word; the text of *Gurbāṇī.*

shloka : a short verse.

Sikh : a disciple; a follower of the faith propounded by Guru Nanak and his followers.

sohāgan : faithful wife.

soṛṭhā : inverted *doha.*

trishnā : desire; longing.

tīrath : a holy river-side, where a bath is considered meritorious.

udāsī : odyssey; a sect started by Sri Chand, the elder son of Guru Nanak.

ustati : praise; laudation.

vairāg : emotional detachment.

vanjārā : trader, vendor.

vār : ode.

Varaṇāshram : caste system of the Hindus.

Ved : the most ancient Hindu holy texts.

Vedānta : philosophical system, considered to be the crux of the *Vedas.*

vigās : blossoming.

vithār : expanse.

Wāhegurū : Wonderful Lord; the special Sikh Name for God.

Yoga : philosophical system with eight sections, one of which deals with physical exercises.

Yuga : eon.

Bibliography

1. *Adi Granth (Sri Guru Granth Sahib)* Amritsar, Shiromani Gurdwara Prabandhak Committee, 1920.
2. *Guru Granth Ratnavali,* Patiala, Punjabi University, 1978.
3. Bhai Gurdas, *Varan,* Amritsar, Shiromani Gurdwara Prabandhak Committee, 1952.
4. Kahn Singh Nabha, *Gurshabd Ratnakar Mahan Kosh,* Patiala, Bhasha Vibhag, Punjab, 1981.
5. Kesar Singh Chhibar, *Bansavali Nama,* Ed. Piara Singh Padam, Amritsar, Singh Brothers, 1997.
6. Seva Das, *Parchian,* Ed. Hari Singh, Rev. Ganda Singh, Patiala, Bhasha Vibhag, Punjab, 1978.
7. Nand Lal Goya, *Ganjnamah,* Trans. Bhai Vir Singh, Amritsar, Khalsa Samachar, 1966.
8. Sarup Das Bhalla, *Mahima Prakash,* Patiala, Bhasha Vibhag, Punjab, 1971.
9. Macauliffe, M.A., *The Sikh Religion,* Oxford, Oxford University Press, 1909.
10. Teja Singh and Ganda Singh, *A Short History of the Sikhs,* Bombay, Orient Longman, 1950.
11. Giani Gian Singh, *Twarikh Guru Khalsa,* Patiala, Bhasha Vibhag, 1970.
12. Gough, Sir Charles and A.D. Innes, *The Sikhs and the Sikh Wars,* London, 1897.
13. Taran Singh, *Guru Angad Dev Ji,* Patiala, Punjabi University, 1975.
14. Piara Singh Padam, *Sade Gurdev,* Patiala, Sardar Sahit Bhavan, 1978.
15. Khushwant Singh, *History of the Sikhs,* Oxford, Oxford University Press, 1999.

16. Narang, Gokul Chand, *Transformation of Sikhism,* New Delhi, Kalyani Publishers, 1989.
17. Vir Singh, Bhai, *Puratan Janam Sakhi,* Amritsar, 1982.
18. Santokh Singh, Bhai, *Sri Gur Pratap Suraj Granth,* Amritsar, 1926-1937.

Index

Ajita Randhawa 25.
Amar Das, Guru 36, 157, 160, 162, 164.
Amro, Bibi 162, 165; *well of* 162.
Angad Dev, Guru (*see also* Lahina) 21, 22, 27-33, 36, 37, 115-121, 123-126.
Angitha Sahib, Gurdwara 160, 162.
Anokhi, Bibi 165.
Anxiety 118.
Arjan Dev, Guru 124, 160, 164.
Assam 12.

Badhni 31.
Badhvar, Bhai 155.
Baghdad 12.
Bala, Bhai 28, 161; *memorial of* 161.
Balvand 22, 23, 25, 32, 135.
Bhagirath, Bhai 25.
Bhagwan Singh 160.
Budha, Baba 20-22, 25, 26.
Buttar 31.

Chamkaur, battle of 160.
Coronation Ode 135.

Damodar Singh, Bhai 160.
Dasu, Shri 165.
Datu, Shri 165.
Daya Kaur (*alias* Ram Sabhrai) 160, 165.
Death (of Guru Angad Dev) 36.
Deep, Bhai 154.
Devagiri, Jogi 156.
Dinga Barber 156.
Dipa, Bhai 154.
Durbar Sahib (*see also* Angitha Sahib, Gurdwara) 162.
Durga, Bhai 155.

Egoism 118.

Friendship (with the immature and arrogant) 121.

Ganj Namah 21, 22.
Gehna Mal, Baba 165.
Genealogical Table 165.
Ghotia 31.
Gian Singh, Giani 29, 31.
God, concept of 36; union with 40.
Goindwal 160.
Gurdas, Bhai 160.
Guriānā 164.
Gurmukh 119.
Gurmukhī Script 27, 28, 163.
Gurmukh Singh, Sant 159.
Guru, relationship with 120.
Guruja Mal 165.
Guṭkā 28.

Hargobind, Guru 160, 164.
Hari ke Pattan 31.

Hari Nath 156.
Har Krishan, Guru 160.
Har Rai, Guru 160.
Haumai 119.
Hima, Bhai 164.
Himalaya 12.
Humayun 34, 35, 162.

Imagery 126.

Jagga, Jogi 154.
Janamsākhī 11, 29, 161.
Jawalamukhi 14, 16.
Jivan, Bhai 155.
Jodh, Bhai 14, 15.

Kal 142, 147-149.
Kalh 142.
Kal Sahar 142-145.
Kartarpur 12, 13, 24, 162, 163.
Khadur 15, 16, 26", 28, 31, 34-36, 159-161, 164.
Khanu, Bhai 154.
Khem Chhapri 163.
Khivi, Mata 165.
Khushwant Singh 28.
Killa Sahib, Gurdwara 162.
Kot Issa Khan 31.
Kot Kapura 31.

Ladha, Bhai 34.
Lahina (*see also* Angad Dev, Guru) 13-22.
Lakhmi Das 23.
Lalu, Bhai 155.
Lohara 31.
Lohar, Bhai 156.
Love 121.

Mahima Prakash 22.
Majha 31.
Makhu 31.
Mal Akhara, Gurdwara 163.
Mallu Shah 152.
Maluka Javahar Mal 152.
Malva 31.
Manmukh 119.
Manuke 31.
Mardana, Bhai 32, 33, 161.
Matte-di-Sarai 15, 31, 158.
Mecca 12.
Medina 12.
Meharban 29.
Mehma Khehra 27.
Moga 30.
Mohan, Baba 160.
Mortality 118.

Nage-di-Sarai 158.
Nanak Dev, Guru 11-13, 15, 17, 18, 22, 23-27, 31, 34, 36, 123, 159, 162.
Nand Lal, Bhai 21", 22".
Narayan Das, Bhai 154.
Nihalee (*alias* Maee Viraee/Sabraee) 25".

Paira Mokha, Bhai 28, 155, 161.
Panj Girain 31.
Paro Julka 151.

Pheru Mal 159, 165.
Poetics (of Guru Angad) 123.
Prakash Asthan, Gurdwara 159.
Prem Sarup 158.
Proverbs 132, 133.
Punjab Singh, Bhai 160.
Purakh 129**.

Rajni, Bhai 165.
Ram Das, Guru 118, 160.
Ram Sabhrai (*alias* Daya Kaur) 165.
Ranjit Singh, Maharaja, 158
Rautan 31.
Rode 31.

Sabraee (*alias Nihalee/Viraee, Mata*) 25**.
Sadharan, Bhai 24.
Sangatpura 31.
Sanghar 12.
Sarai Naga 15, 152.
Satta 21**, 22**, 31, 135.
Sihan Uppal 153.
Sri Chand 23, 27.
Sri Lanka 12.
Sultanpur Lodhi 31.
Symbolism 126.

Tal 142, 150.
Talwandi Bhai 31.
Tap-Asthan Sahib, Gurdwara 161.
Tapiana Sahib, Gurdwara 161.
Tegh Bahadur, Guru 160.
Tibetan Plateau 12.
Tibbi Khanpur 164.

Vār 123.
Vedānta 116.
Viraee, Mata/Maee (*see also* Nihalee and Sabraee) 25, 163.
Viro, Mata 165.

World, reality of 116.